

## PREFACE.

In introducing this work, the first of its kind, to the students of the Avesta language, and others interested in the advancement of the knowledge of the Zoroastrian religion, a few words explanatory of the vast changes that have taken place within the last quarter of a century in the methods of the study of the Avesta language and literature, and of the scope and object of this Grammar, may not be out of place. So far back as 1862 the late Dr. Haug published "An outline of a Grammar of the Zend Language" in his "Essays on the Sacred Language, Writings and Religion of the Parsis;" and in the following year Errad Sheheryârji Dâdâbhâi Bharoocha issued in Gujarati "A brief outline of the Zend Grammar compared with Sanskrit." Since that time, i.e., during the last twenty-eight years, changes have taken place in the study of the Avesta language, which may well be said to have revolutionised the study. This is clearly shown by the useful works published by Oriental scholars, both European and Parsee.

The want of a practical and systematic grammar of the Avesta language, adapted to modern requirements, was long and keenly felt by the students of the language. Moreover, Zend and Pehlvi having been lately added by the Bombay University to the list of second languages at the M. A. examination, such a grammar has become more than ever necessary.

The systematic and regular study of Avesta and Pehlvi, based on the rules of philology and grammar, was first commenced in Bombay in 1861. Before that period the knowledge of Avesta was confined to a few Dastooors and Errads, who mainly relied upon Pehlvi translations now extant, which, though good enough as far as they went, were not marked by any critical knowledge of the grammatical forms. The knowledge of grammar among the sacerdotal and other classes was necessarily scanty and imperfect. The Gujarati translations of the Vendidad, the Yagna and the Khordêh Avesta, published before 1861, were chiefly based on Pehlvi translations, and were, in consequence, inexact, and, in several respects obscure and unintelligible—the grammatical forms of words in the original being misunderstood. Such was up to 1861 the state of the Avesta study. Since then a great and long-wished-for change has taken place in the study of the works on the Zoroastrian religion. To Mr. K. R. Cama, an Oriental scholar of European repute, belongs the honour of having seriously and assiduously worked for the prosecution and advancement of the study of the Avesta and Pehlvi in Bombay. Having studied Avesta and

for some time under Professor Oppert of Paris and Dr. Spiegel at Erlangen, he not only vigorously continued his studies, but introduced the new system of religious instruction into Bombay, by opening in 1861 a class of young men from among the priestly order. The beginning was by no means encouraging, and the task generally was for some time beset with difficulties, which might well have disheartened a less enthusiastic and earnest pioneer. This class at first consisted of but three students, one of them being the writer. In course of time, the number increased to a dozen. This class of young students was maintained uninterruptedly for many years, during which time, Mr. Kama not only allowed them free access to his valuable Oriental library, but also liberally helped several of his poorer pupils with his purse. In 1863 the old system of teaching Avesta by means of Pehlvi was superseded by one based on the lines of philology and grammar, which obviously was a great improvement. Mr. Kama gave a further impetus to the propagation of religious knowledge by establishing a society for making researches into the Zoroastrian religion, by starting a periodical, called *Zartoshti Abhyās* (Zoroastrian Studies), by delivering learned lectures, and by publishing translations from distinguished German authors on the Zoroastrian religion. His *Zartosht Nāmeh* (Life of Zoroaster), among other works published by him, stands pre-eminent, as an unique production of its kind, presenting, as it does, the life of the Prophet as chronicled in the sacred texts in a lucid and systematic way.

This grammar was at first written out in Gujarati, but agreeably to the suggestion and desire of some friends, it was turned into its present form, compared, as far as practicable, with Sanskrit. Avesta and Sanskrit on account of their close affinity have been justly called "sister languages." In order to facilitate the comparison of Avesta words with Sanskrit, the rules of the transmutation of letters of both these languages are given—vide pp. 14-15 ; pp. 32 to 38. The inflected forms of nouns and verbs given in the paradigms are not all actually found in the Avesta texts. Some of these forms, both nominal and verbal, are given with the sole object of giving help and facility to the student. The Avesta literature being limited, the student meets with particular inflected forms of one noun, while the complement is supplied from some other noun of the same base. The same is the case in verbal forms. But the examples, both Avestaic and Gāthāic, given below each paradigm are such as are actually met with in the sacred writings. "From the latter, the student will find that, though the regular forms are numerous, the variations from the prescribed rules are not few." In order to give these forms it was necessary to go carefully through the whole Avesta texts of the late Professor Westergaard and the excellent revised texts of Dr. Karl F. Geldner hitherto published. From the latter, I have given many new grammatical forms.

due mainly to the oldest and best manuscript copies which the learned Doctor had been able to get. From the careful perusal of his great work, it appears that this distinguished Orientalist has spared no pains to make his texts as useful as possible to the student of the Avesta literature.

The striking features of Dr. Geldner's texts as distinguished from those of Westergaard are (1) the free use of compound words, especially in monosyllabics, *e. g.*,  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 29, 8);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 43, 14);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Yt. 3, 9);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Yt. 13, 18);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 43, 6);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 12, 3);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 62, 2), &c.;

(2) the use of  $\text{𐬰𐬀}$ —a modified form of  $\text{𐬰𐬀}$ —before  $\text{𐬰𐬀}$  (except in the word  $\text{𐬰𐬀}$ ) and  $\text{𐬰𐬀}$  before vowels; *e. g.*,  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ , &c.;

(3) the distinction observed between  $\text{𐬰𐬀}$  and  $\text{𐬰𐬀}$ ; *viz.*,  $\text{𐬰𐬀}$  is used before  $\text{𐬰𐬀}$ , and  $\text{𐬰𐬀}$  before vowels.—Dr. Geldner considers the former a

modified form of  $\text{𐬰𐬀}$  (*h*), and the latter of  $\text{𐬰𐬀}$  (*hv*); (4) the particle  $\text{𐬰𐬀}$  is mostly used for  $\text{𐬰𐬀}$ , and  $\text{𐬰𐬀}$  for  $\text{𐬰𐬀}$  (fire); (5) the oc-

casional insertion of  $\text{𐬰𐬀}$  in the body and at the end of words; *e. g.*,  $\text{𐬰𐬀}$  (Yt. 6, 2);  $\text{𐬰𐬀}$  (Yt. 6, 4);  $\text{𐬰𐬀}$  (Yt. 1, 0);  $\text{𐬰𐬀}$  (Khor. Nyá., 2);  $\text{𐬰𐬀}$  (Yt. 1,

14); (6) the insertion of  $\text{𐬰𐬀}$  in most cases before  $\text{𐬰𐬀}$  so aptly required accord-

ing to para. 54; *e. g.*,  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ , &c.; (7) the occasional use of  $\text{𐬰𐬀}$  for  $\text{𐬰𐬀}$  in the body of words; *e. g.*,  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ , &c.; (8) the occasional use of the terminal suffix

$\text{𐬰𐬀}$  in the ablative singular of bases ending in  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ ; *e. g.*,

$\text{𐬰𐬀}$

\* Exceptions:—Visp. 4, 18; Visp. 21, 1; Y. 10, 11.

“అపరీక్షితము”, “అపరీక్షితము”, “అపరీక్షితము”, “అపరీక్షితము”, “అపరీక్షితము”,  
 “అపరీక్షితము”, &c. But the most striking feature, which a minute

examination of the texts of Dr. Geldner discloses, is the importance given by him, in several instances, in the body of the texts, to words which Westergaard has relegated to foot-notes; though, in many instances, quite new forms of words found in the oldest copies are met with.

In the preparation of this work, I have strictly followed the different readings of both these authorities. No rules have been given not sanctioned by the sacred texts. The notable features of the Gāthā dialect, as distinguished from the Avesta writings, are given. As for its peculiar forms of nouns, pronouns and verbs, the student is referred to Chapters III., VII. and VIII., indicating where necessary the different readings of Westergaard and Geldner. In the chapter on Syntax, it has been thought proper to cite the sacred texts wherever its rules are laid down; for further illustration to those rules, references are given.

In the preparation of this work, I have availed myself, among others, of the works of Westergaard, Geldner, Spiegel, Haug, Justi, Monier Williams, Benfey and Kielhorn.

In conclusion, I beg to offer my grateful thanks to the respected Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund for their liberal support by subscribing for seventy-five copies of this work.

KAVASJI EDALJI KANGA.

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## ABBREVIATIONS EMPLOYED IN THIS GRAMMAR.

Abl.....	ablative case.
Acc.....	accusative case.
Adj.....	adjective.
Adv. ....	adverb.
Adv. comp.....	adverbial compound.
Appos. determ. comp. ....	appositional determinative compound.
Atmane.....	Atmanepada.
Attrib. comp.....	attributive compound.
Av.....	Avesta.
Cl .....	class (i. e., the class to which a verb belongs).
Comp.....	compare.
Compara. ....	comparative degree.
Copul. comp.....	copulative compound.
Darmes.....	Professor Darmesteter.
Dat. ....	dative case.
Demonstrat.....	demonstrative pronoun.
Desider.....	desiderative verb.
Determ. comp.....	determinative compound.
Du. ....	dual number.
Ed.....	edition.
E. g.....	( <i>L. exempli gratiâ</i> ) for example.
Eng. ....	English.
Fem. ....	feminine.
Fr. ....	from.
Frag. ....	Fragments.
Gâth .....	Gâthâ dialect.
Geld. ....	Dr. Karl F. Geldner.
Gen. ....	genitive case.
I. e. ....	( <i>L. id est</i> ) that is.
Imperat.....	imperative mood.
Imperf. ....	imperfect tense.
Incho. base .....	inchoative base.
Instr.....	instrumental case.
Inten. ....	intensive verb.
Inter.....	interrogative pronoun.

Justi.....	Professor F. Justi.
Khor. Nyâ.....	Khorshed Nyâesh.
L., or Lat. ....	Latin.
Lit. ....	literally.
Loc. ....	locative case.
Mas. ....	masculine.
Mills.....	the Rev. Dr. L. H. Mills.
Neut. ....	neuter.
Nom. ....	nominative case.
Nyâ.....	Nyâesh.
Orig. ....	originally.
Parasmai. ....	Parasmaipada.
Partic. ....	participle.
Pass.....	passive.
Patronym. ....	patronymic.
Per. ....	person.
Perf.....	perfect tense.
Plu. ....	plural number.
Pos. ....	positive degree.
Pot., or Poten .....	potential mood.
Pres. ....	present tense.
Pres. partic.....	present participle.
Reduplic.....	reduplicated form.
Relat. ....	relative pronoun.
Rt. ....	root.
Sans. ....	Sanskrit.
Sax. ....	Saxon.
Sing.....	singular number.
Str. b.....	strong base.
Subjunc. ....	subjunctive mood.
Subs.....	substantive.
Super. ....	superlative degree.
Ved.....	Vedic.
Vend. ....	Vendidad.
Visp. ....	Vispered.
Viz.....	(Lat. <i>Videlicet</i> ) namely.
Voc. ....	vocative case.
W. b. ....	weak base.
Wester .....	Professor N. L. Westergaard.
Y., or Yaç .....	Yaçna.
Yt. ....	Yasht.

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# AVESTA GRAMMAR.

1. Avesta, the ancient and sacred language of the Parsees, bears a close affinity to Sanskrit, the classical and learned mother-tongue of the Hindoos. It is a branch of the great Aryan stock of languages, called by philologists Indo-European. Comparative Philology has proved beyond doubt that it is a genuine sister of Sanskrit.

## Letters.

2. The Avesta alphabet consists of 47 letters; 13 vowels and 34 consonants. They are, like Persian, written from right to left.

## Vowels.

𐬀 a (short)	𐬀 <sup>2</sup> e (short)
𐬁 â (long)	𐬂 𐬂 ê (middle)
𐬃 i (short)	𐬃 <sup>3</sup> ē (long)
𐬄 î (long)	𐬄 <sup>4</sup> o (short)
𐬆 u (short)	𐬆 <sup>5</sup> ô (long)
𐬇 û (long)	𐬇 <sup>6</sup> ā
𐬈 <sup>1</sup> ere	

<sup>1</sup> Corresponding with the Sanskrit ॠ *ri*.

<sup>2</sup> Pronounced like *e* in the word *fed*.

<sup>3</sup> Pronounced like *a* in the word *mate*.

<sup>4</sup> Sounded like *o* in the word *for*.

<sup>5</sup> Sounded like *o* in the word *fore*.

<sup>6</sup> Pronounced like *â* with a slight tinge of a nasal sound, like the French *an* in *boulangier*, *langue*, *ancere*, &c.





1	و s		ه h
2	س, ش sh		3 ك n
	ز z		5 ع hm
3	ذ zh		

3. It should be noted that the Avesta characters, unlike Sanskrit, Pehlvi and Persian, are always written in their full forms without being joined with one another, except 𐬀𐬀, 𐬀𐬀, 𐬀𐬀, and 𐬀𐬀, which are optionally written conjointly; as, 𐬀𐬀, 𐬀𐬀; 𐬀𐬀 and 𐬀.

' Sounded like the Sāṅskrit श्र, or *s* in the word *sure*. श्र and श्रु may optionally be written conjointly:—श्रु and श्रु; e.g.,  
श्रुतं, श्रुतं, श्रुतं

<sup>2</sup> م—Pronounced like the Sanskrit म, or *m* in the word *compassion*. م is a modified form of م, and, according to Dr. Geldner, is used before *da* only, e.g., م.

\* Pronounced like *z* in the English word *azure*, or the Per. *z*.

3, 4-Sounded like *ng* in the word *ring*. Their uses will be explained hereafter.

5 **£**—This conjunct letter, though rarely used, is considered by Prof. Lepsius an aspirate of **£**, on the supposition that soft letters in their aspirate forms have generally a curved stroke to the right below them; as, **£**, **£**; and hard ones have the same at the top; as, **£**, **£**, **£**. According to this theory **£** ought to be pronounced mh, and not hm, as is now done.

*(To be read from right to left.)*

<sup>1</sup> The transliterated form should be read from left to right, each word.

5. An Avesta word may begin with any letter, except **𐬨, 𐬩**, **𐬪, 𐬫, 𐬬, 𐬭, 𐬮**. There are no words beginning with **𐬱, 𐬲**, except **𐬱𐬀, 𐬲𐬀, 𐬱𐬀𐬲𐬀, 𐬱𐬀𐬲𐬀𐬱𐬀**. A complete word may end in any vowel, except **𐬱, 𐬲** (**𐬱𐬀**), or in one of the consonants **𐬨, 𐬩, 𐬪, 𐬫, 𐬬, 𐬭, 𐬮**. Words do not end in more than two consonants.

### Vowels.<sup>1</sup>

6. Of the 13 vowels already mentioned, **𐬀, 𐬁, 𐬂, 𐬃, 𐬄** are short; and **𐬅, 𐬆, 𐬇, 𐬈, 𐬉** are long. **𐬨** is pronounced between **𐬃** and **𐬄**; neither too short nor too long. It is sometimes called the **𐬨** of *gūṇa*, since it is a modification of **𐬁** or **𐬅** after **𐬀**.

Besides these, there are 18 conjunct vowels<sup>2</sup>.—viz., **𐬀𐬁, 𐬀𐬂, 𐬀𐬃, 𐬀𐬄, 𐬀𐬅, 𐬀𐬆, 𐬀𐬇, 𐬀𐬈, 𐬀𐬉, 𐬁𐬂, 𐬁𐬃, 𐬁𐬄, 𐬁𐬅, 𐬁𐬆, 𐬁𐬇, 𐬁𐬈, 𐬁𐬉**.

7. **𐬁, 𐬅, 𐬨, 𐬲, 𐬳**, and **𐬃𐬄**, when followed by a heterogeneous vowel, are changed to **𐬂, 𐬃** and **𐬴**, respectively, called semi-vowels.

### RULES OF EUPHONY (*Sandhi*).

#### Contact of Final and Initial Homogeneous Vowels.

8. Homogeneous vowels, in Sanskrit and in Avesta (except **𐬁+𐬁**),

<sup>1</sup> All vowels are considered to be sonant or soft letters.

<sup>2</sup> There are, in Avesta, strictly speaking, no diphthongs (i.e., the union of two vowels in one sound) as we have in Sanskrit, viz.,

**𐬀𐬁, 𐬀𐬂, 𐬀𐬃, 𐬀𐬄**, respectively.

<sup>3</sup> Mark, that **𐬃𐬄** is pronounced *āo*, and not *āe*.

concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short.<sup>1</sup> E.g.

$\text{अ} + \text{अ} = \text{आ}$ ; as,  $\text{अ} + \text{अस्ति} = \text{आस्ति}$ ;

$\text{अत्र} + \text{अस्ति} = \text{अत्रास्ति}$ .

$\text{आ} + \text{आ} = \text{आ}$ ; e.g.,  $\text{आ} + \text{आसीत्} = \text{आसीत्}$ ;

$\text{गता} + \text{आसीत्} = \text{गतासीत्}$ .

$\text{इ} + \text{इ} = \text{इ}$ ; as,  $\text{इ} + \text{इत्तम्} = \text{इत्तम्}$ ;  $\text{इ} + \text{इति} = \text{इति}$

$\text{अ} + \text{अ} = \text{अ}$ ;  $\text{अ} + \text{आ} = \text{आ}$ ; as,  $\text{अस्मि} + \text{अस्ति} = \text{अस्मिस्ति}$ ;  $\text{अस्मि} + \text{अस्मिन्} = \text{अस्मिन्}$ ;  $\text{अत्र} + \text{आसीत्} = \text{अत्रासीत्}$ .

$\text{अ} + \text{अ} = \text{अ}$ ;  $\text{आ} + \text{अ} = \text{आ}$ ; as,  $\text{अत्र} + \text{अस्ति} = \text{अत्रास्ति}$ ;

<sup>1</sup> Vide Professor Benfey's Sanskrit Grammar, 2nd Ed., p. 16.

<sup>2</sup> The suffix  $\text{इत्तम्}$ , after being coalesced with the preceding  $\text{अ}$  or  $\text{आ}$  inserts  $\text{इ}$  after  $\text{अ}$ ; as,  $\text{इत्तम्} + \text{अस्ति} = \text{इत्तस्ति}$ ;  $\text{इत्तम्} + \text{अस्मिन्} = \text{इत्तस्मिन्}$ ;  $\text{इत्तम्} = \text{इत्तस्ति}$

<sup>3</sup> Exceptions:— $\text{अस्मिन्}$  (from  $\text{अस्मि} + \text{अस्ति}$ );  $\text{अस्मिन्}$  ( $\text{अस्मि} + \text{अस्मिन्}$ )

<sup>4</sup> Notice  $\text{अस्मिन्}$ ,  $\text{अस्मिन्}$ ,  $\text{अस्मिन्}$ ,  $\text{अस्मिन्}$ , &c. (ablative singular of some nominal bases ending in  $\text{अ}$ )



१+अ=अ<sup>१</sup> अ+इ=ए; as, अदा+अ=अदा अन्तः+अ=अन्तः  
 अन्तः=अन्तः; (अन्तः)+अ=अन्तः; अन्तः+अ=अन्तः; तव+इच्छा=तवेच्छा.

२+अ=अ<sup>२</sup>; २ (before the final अ or इ). अ+इ=ए; e.g.,  
 अन्तः+अ=अन्तः; अन्तः+अ=अन्तः. परम+इच्छा=परमेच्छा.

३+अ=अ<sup>३</sup>. अ+उ=ओ; as, अन्तः+अ=अन्तः; अन्तः+अ=अन्तः. इह+उत=इहोत.

४+अ=अ<sup>४</sup>. अ+ऊ=ओ.

५+अ=अ<sup>५</sup>. अ+क् or अ+क=अक्; e.g., इह+क्=इहक्.

11. When a word or its component part ends in अ, and the following begins with अ-अ, अ-अ or ५, अ-अ is changed to अ, अ-अ to अ, and ५ to अ. In Sanskrit the changes are as follow:—

१+अ=अ<sup>३</sup> आ+इ=ए; as, आदा+अ=आदा; अन्तः+अ=अन्तः; अन्तः+अ=अन्तः. वदा+इच्छा=वदेच्छा.

<sup>1</sup> Note.—Before अ, अ or ५, अ is changed to अ; as, अन्तः+अ=अन्तः; अन्तः+अ=अन्तः; अन्तः+अ=अन्तः.

<sup>2</sup> Sometimes, though seldom, १+अ is changed to अ; e.g., अन्तः+अ=अन्तः; अन्तः+अ=अन्तः; अन्तः+अ=अन्तः (originally, अन्तः+अ=अन्तः lying utterance).

<sup>3</sup> Note.—The coalescence of अ+अ, अ+अ, or अ+अ is also अ; Sans. अ+ए or ऐ=ऐ; as, अन्तः+अ=अन्तः; अन्तः+अ=अन्तः; अन्तः+अ=अन्तः.







$\text{अ} + \text{ऊ} = \text{आ}$ ;  $\text{अ} + \text{ऊँ} = \text{आँ}$ ;  $\text{अ} + \text{ऊँ} = \text{आँ}$ ;  $\text{अ} + \text{ऊँ} = \text{आँ}$

$\text{अ} + \text{ऊँ} = \text{आँ}$ ;  $\text{अ} + \text{ऊँ} = \text{आँ}$

$\text{अ} + \text{ऊँ} = \text{आँ}$ ;  $\text{अ} + \text{ऊँ} = \text{आँ}$

$\text{अ} + \text{ऊँ} = \text{आँ}$  (see Fragments, 9, 2.)

$\text{अ} + \text{ऊँ} = \text{आँ}$ ;  $\text{अ} + \text{ऊँ} = \text{आँ}$

$\text{अ} + \text{ऊँ} = \text{आँ}$  (root

$\text{अ} + \text{ऊँ} = \text{आँ}$  to rise; to go forward) ;  $\text{अ} + \text{ऊँ} = \text{आँ}$ .

$\text{अ} + \text{ऊँ} = \text{आँ}$

$\text{अ} + \text{ऊँ} = \text{आँ}$

$\text{अ} + \text{ऊँ} = \text{आँ}$ ; rt.  $\text{अ} + \text{ऊँ} = \text{आँ}$

(see Wester. Yt. 13, 25) ;  $\text{अ} + \text{ऊँ} = \text{आँ}$ .

$\text{अ} + \text{ऊँ} = \text{आँ}$  (as,  $\text{अ} + \text{ऊँ} = \text{आँ}$ )

$\text{अ} + \text{ऊँ} = \text{आँ}$  (see Yt. 8, 11; Yt. 10, 55).

## Guna and Vriddhi.

13. When  $\text{अ}$ ,  $\text{इ}$ ,  $\text{उ}$  and  $\text{ए}$  are changed to  $\text{आ}$ ,  $\text{ऐ}$ ,  $\text{औ}$  and  $\text{ऋ}$ , respectively, the modification is called the *guna* of the vowel.

When  $\text{अ}$ ,  $\text{इ}$ ,  $\text{उ}$  and  $\text{ए}$  are changed to  $\text{आ}$ ,  $\text{ऐ}$ ,  $\text{औ}$  and  $\text{ऋ}$ , respectively, the variation is termed the *vriddhi* of that vowel. In other words, the *guna* is effected by placing  $\text{अ}$  immediately before the aforesaid vowels (except  $\text{अ}$ ), and *vriddhi* by  $\text{आ}$ , and then coalescing the two according to the rules of *Sandhi* mentioned above. The relation of the *guna* and *vriddhi* vowels and syllables to the simple vowels will appear from the following table:—

Simple Vowel	$\text{अ}$	$\text{इ}$	$\text{उ}$	$\text{ए}$
Guna	$\text{आ}$	$\text{ऐ}$	$\text{औ}$	$\text{ऋ}$
Vriddhi	$\text{आ}$	$\text{ऐ}$	$\text{औ}$	$\text{ऋ}$

14. Moreover, it should be remembered, that to *guṇate* or to *vriddhi* a root or any component part of a compound is to change its vowel only to the *guṇa* or *vriddhi* equivalent as explained before, and to keep the consonants intact; e. g., the *guṇa* equivalent of **अच्छ** is **आच्छ**; of **आ**, **आआ**; of **अ**, **आ**; of **अच्छ**, **आच्छ**; of **अ**, **आ**; of **अच्छ**, **आच्छ**, &c.

*Note.*—The *guṇa* substitute for **ऐ** before a consonant inserts, in several instances, **ए** after it, if the latter is followed by a vowel; e. g., **ऐच्छ** (rt. **ऐच्छ**); **ऐआच्छ** (rt. **ऐआच्छ**); **ऐआ** (rt. **ऐआ**); **ऐआ** (rt. **ऐआ**); **ऐआ** (rt. **ऐआ**).

The *vriddhi* equivalent of **आ** is **आआ**; of **आ**, **आआ**; of **आ**, **आआ**; of **आ**, **आआ**; of **आ**, **आआ**, &c.

### Insertion of **ॐ** and **ॐ** in the body of words.

15. When **अ**, **इ**, **उ**, **ए**, **ओ**, **अ**, **इ**, **उ** or **अ** is preceded by any vowel, except **ॐ** or **ॐ**, and followed by **ॐ**, **ॐ**, **अ** or **अ**, a redundant **ॐ** is inserted between the consonant and its preceding vowel; <sup>1</sup> as, **अआअ**, Sans. भवति; **अआअ**, Sans. वजते;

<sup>1</sup> *Note.*—**अ**, **इ** and **उ** do not insert **ॐ** before them, when preceded by any vowel, except **अ**; as, **अआअ**, **इआअ**, **उआअ**, **अआअ**, **इआअ**, **उआअ**; but, **अआअ**, **इआअ**, **उआअ**.

<sup>2</sup> *Exceptions.*—**अआअ**, **अआअ** ..... **अआअ** (also, **अआअ**); **अआअ**, **अआअ** (Yt. 11, 16); also, **अआअ** Visp. 1, 7; (from **अआअ**).



☞ It should be remembered that the redundant 'and' do not coalesce, according to the rules of *Sandhi*, with the preceding vowel, as will be seen from the examples already given.

## Transmutation of the Avesta Vowels into Sanskrit.

17.  $\text{अ} = \text{अ}$ ; as,  $\text{अन्तर} = \text{अन्तर}$  the interior;  $\text{अन्तः} =$   
 कन्या a virgin;  $\text{अन्तः} = \text{अन्तः}$  barley.

—आ=आ; as, —गाया=गाया a hymn; —पात=पात protected.

१=इ; as, ११५७=इष्टि wish; ११५८=इष्टु an arrow.

ع=ई; as, **محبوب**=प्रीत beloved; **محبوب**=प्रीत beautiful.

१=उ; as, १५५७=पशु cattle, a beast; ११५७=दारु wood.

१=ऊ; as, ५६१=भूमि the earth, land; ५६२=शूल a weapon.

१६=क; as, १६=कजु straight, true. ५०६=भृत borne.

६१६=ऊ; as, ६१६१=कृ to tear; ६१६७=पूरु to fill; ६१६९=जु.

मृग, रू=ए; as, धन्यम्=रेवन्त् wealthy; मृगम्  
मेघज a medicine; मृगम्=क्षेत्र place; धनम्=भरत.

*Note.*—Observe that before the finals ဃ, ယ and the suffix ဟ်, ယ is changed to ယ်; as, ယ်ဟ်, ယ်ယဟ်, ယ်ဟ်ဟ်. In several instances, the final ယ is changed to ယ်; as, ယ်, ယ်ယ, ယ်ယဟ်, ယ်ယယဟ်. Frequently, in the Gâthâ dialect, in nominal bases ending in ယ, ယ် is substituted for ယ before the case-terminations ဟ်, ယ်; as, ယ်ဟ်, ယ်ယဟ်, ယ်ဟ်ဟ်, ယ်ယဟ်ဟ်, ယ်ယဟ်ဟ်ဟ်, &c.

س = हें, as, س س س س س = गाथावै; س س س س س = नारीकावै.

ຂໍ, ຄ<sup>1</sup>=ອໍ; as, ຂໍຂໍຂໍ=ອໍອໍ the hips and loins; ຂໍຂໍຂໍ  
=ອໍອໍ intellect; ຂໍຂໍຂໍ=ອໍ: of a bull; ຂໍຂໍຂໍຂໍ=ອໍອໍ: of cattle.  
ຂໍ=ອໍ; as, ຂໍຂໍ=ອໍອໍ, mas. he; fem. she.

## Rules regarding the uses of ຄ, ຄ, ຄ, ຄ.

18. ຄ—(1) It is used between two consonants as a mere vehicle for facilitating the pronunciation, *i.e.*, for rendering the utterance of two consonants easy; as, ຂໍຂໍຂໍ=Sans. ଅર્ध half; ຂໍຂໍຂໍ<sup>2</sup>  
=Sans. कर्ण the ear, ຂໍຂໍຂໍຂໍ=Sans. घर्म heat.

(2).—Words ending in ຂ affix a final ຄ after them; as, ຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍ (orig., ຂໍ.....).

(3).—Sometimes, it is used as a negative prefix instead of ຂ to adjectives beginning with ຂ; as, ຂໍຂໍຂໍຂໍ not working, sluggish (orig., ຂໍຂໍຂໍຂໍ+ຂໍ); ຂໍຂໍຂໍຂໍ not knowing (orig., ຂໍຂໍຂໍຂໍ+ຂໍ)

(4).—A final ຂ or ຂ always changes its preceding ຂ to ຄ; as, ຂໍຂໍຂໍຂໍ (orig., ຂ+ຂໍຂໍຂໍຂໍ); ຂໍຂໍຂໍ (orig., ຂ+ຂໍຂໍຂໍ), &c.

(5).—In several instances, especially before the terminations ຂໍຂໍ and ຂໍຂໍ, a medial ຂ is changed to ຄ; as, ຂໍຂໍຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍຂໍຂໍຂໍ

<sup>1</sup> The final ຂ mostly changes ຂ to ຄ; as, ຂໍຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍຂໍຂໍ, &c. (orig., ຂໍຂໍຂໍຂໍ...)

<sup>2</sup> Sometimes, though rarely, ຂ is inserted instead of ຄ; as, ຂໍຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍຂໍຂໍຂໍຂໍ, ຂໍຂໍຂໍຂໍຂໍຂໍຂໍຂໍ (also, ຂໍຂໍຂໍຂໍຂໍຂໍ).

(6).—The final 𐬥 of the first member of a compound, inserts 𐬥 after it, if the second member be 𐬥𐬀𐬭𐬀, 𐬥𐬀𐬭𐬀 or 𐬭𐬀; e. g., 𐬭𐬀-𐬥𐬀𐬭𐬀 (orig., 𐬭𐬀 + 𐬥𐬀𐬭𐬀); 𐬥𐬀𐬭𐬀-𐬥𐬀𐬭𐬀 (orig., + 𐬥𐬀𐬭𐬀); 𐬥𐬀𐬭𐬀-𐬥𐬀𐬭𐬀, 𐬭𐬀-𐬥𐬀𐬭𐬀 (also, 𐬭𐬀𐬥𐬀𐬭𐬀 see Y.33,5.)

19. 𐬥—This long vowel is freely and frequently used in the Gâthâ dialect as a substitute for 𐬀, 𐬥, 𐬥, 𐬥, 𐬥 of the Avesta writings; hence, it is commonly called the Gâthâ 𐬥.

It should be noted that the first five uses of this vowel given below are purely applicable to the Gâthâ literature only, as distinguished from the Avesta writings.

(1).—Words ending in 𐬀 affix a final 𐬥 after them; as, 𐬥𐬀𐬭𐬀 = Av. 𐬥𐬀𐬭𐬀, 𐬥𐬀𐬭𐬀 = Av. 𐬥𐬀𐬭𐬀, &c.

(2).—An initial 𐬥, followed by 𐬀, 𐬥, 𐬥 or 𐬥, is, in several instances, changed to 𐬥; as, 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = Av. 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀, 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = Av. 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀, 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = Av. 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀, 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = Av. 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀

(3).—A final 𐬀 or 𐬥 occasionally alters its preceding 𐬥 to 𐬥; as, 𐬥𐬀𐬭𐬀, 𐬥𐬀𐬭𐬀; 𐬥𐬀, 𐬥𐬀𐬭𐬀, 𐬥𐬀𐬭𐬀, &c.

(4).—Monosyllabics ending in 𐬥 in Avesta substitute 𐬥 for 𐬥; as, 𐬥, 𐬥, 𐬥, 𐬥, 𐬥, for 𐬥, 𐬥, 𐬥, 𐬥, 𐬥, respectively.

(5).—Sometimes, though rarely, the medials 𐬥, 𐬥, 𐬥 and 𐬥 are changed to 𐬥; as, 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = orig., 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀; 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = orig., 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀; 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = orig., 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀; 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = orig., 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀; 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = orig., 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀; 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀 = orig., 𐬥𐬀𐬭𐬀𐬥𐬀𐬭𐬀



𐤁, 𐤁𐤆 to 𐤁; as, 𐤁𐤆𐤁 (orig., 𐤁 + 𐤆𐤁); similarly, 𐤁𐤆𐤆𐤁𐤆𐤁 (orig., 𐤁 + 𐤆𐤆𐤁𐤆𐤁); 𐤁𐤆𐤆𐤁𐤆𐤁𐤆𐤁 (orig., 𐤁 + 𐤆𐤆𐤁𐤆𐤁𐤆𐤁).

(5).—Crude bases of nouns (including substantives and adjectives) terminating in 𐤁, 𐤆, 𐤁 or 𐤁𐤆, when used as the first member of a compound, substitute 𐤁 for their final endings; as, 𐤁𐤆𐤆𐤁𐤆𐤁𐤆𐤁 (orig., ... + 𐤆𐤆𐤁𐤆𐤁); 𐤁𐤆𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., ... + 𐤆𐤆𐤁𐤆𐤁𐤆𐤁); 𐤁𐤆𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., ... + 𐤆𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁); 𐤁𐤆𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., ... + 𐤆𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁); 𐤁𐤆𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., ... + 𐤆𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁); similarly, 𐤁𐤆𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁.

(6).—Crude forms of adjectives ending in 𐤁 change, with very few exceptions, the final 𐤁 to 𐤁 before the suffix 𐤁𐤆𐤁 of the comparative and 𐤁𐤆𐤁𐤆 of the superlative; as, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., 𐤁 + 𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁); 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., 𐤁 + 𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁); 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., 𐤁 + 𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁); 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., 𐤁 + 𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁); &c.

21. 𐤁—(1). This letter, as a penultimate vowel, is always a substitute for 𐤁 before the finals 𐤆 and 𐤁; as, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁 (orig., 𐤆 + 𐤁𐤆𐤁𐤆𐤁); similarly, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁.

(2).—As an initial, medial or final letter, it is a sort of diphthong in several instances of 𐤁 (𐤁𐤆) before 𐤆, 𐤁, 𐤆, 𐤁, 𐤆, 𐤁 and 𐤆; as, 𐤁𐤆𐤁𐤆, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁, 𐤁𐤆𐤁𐤆𐤁𐤆𐤁𐤆𐤁.

<sup>1</sup> Occasionally, a medial 𐤆 or 𐤁 also changes its preceding 𐤁 to 𐤁; as, 𐤁𐤆𐤁𐤆, 𐤁𐤆𐤁𐤆 (also, 𐤁𐤆𐤁𐤆); 𐤁𐤆𐤁𐤆 (also, 𐤁𐤆𐤁𐤆); 𐤁𐤆𐤁𐤆 (orig., 𐤁𐤆𐤁𐤆); 𐤁𐤆𐤁 (but, 𐤁𐤆𐤁𐤆).



တၢ်န့ၣ်, ဟံၣ်န့ၣ်, ဟံၣ်န့ၣ်, ဟံၣ်န့ၣ်, ဟံၣ်န့ၣ်, ဟံၣ်န့ၣ်  
န့ၣ်န့ၣ်. န့ၣ်န့ၣ်, န့ၣ်န့ၣ် (orig., န့ၣ် + န့ၣ်န့ၣ်), &c.

(3).—Sometimes, though rarely, a medial န့ၣ် is a substitute for  
န့ၣ်; e.g., န့ၣ်န့ၣ်န့ၣ်—ဟံၣ်န့ၣ် approach, arrival (rt. န့ၣ်န့ၣ်—ဟံၣ်);  
န့ၣ်န့ၣ် darkness (orig., န့ၣ် + န့ၣ်န့ၣ်)

## Changes of Vowels.

22. The original vowels in words are, in several cases, substituted for different ones, viz.:— န့ၣ် for န့ၣ်, န့ၣ်, န့ၣ်. Examples,  
ဟံၣ်န့ၣ် (rt. န့ၣ်); န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်); န့ၣ်န့ၣ် (orig.,  
န့ၣ်န့ၣ်), န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်န့ၣ်).

န့ၣ် for န့ၣ်, န့ၣ်, န့ၣ်, န့ၣ်. Examples, န့ၣ်န့ၣ် (rt. န့ၣ်); န့ၣ်န့ၣ်  
(rt. န့ၣ်န့ၣ်); န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်); န့ၣ်န့ၣ် (ဟံၣ်န့ၣ်န့ၣ်)

န့ၣ် for န့ၣ်, န့ၣ်, န့ၣ်, န့ၣ်. Examples, န့ၣ်န့ၣ် (rt. န့ၣ်န့ၣ်);  
န့ၣ်န့ၣ် (ဟံၣ်န့ၣ်န့ၣ်); န့ၣ်န့ၣ် (fr. န့ၣ်); န့ၣ်န့ၣ် (ဟံၣ်န့ၣ်).

## Insertion of Redundant Vowels.

23. Occasionally, redundant vowels are inserted in words. These are န့ၣ်, န့ၣ်, န့ၣ်, န့ၣ်, န့ၣ်, န့ၣ်. Examples:—

န့ၣ်န့ၣ် (originally, န့ၣ် Sans. န့ၣ်)

န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ် + န့ၣ်န့ၣ်); န့ၣ်န့ၣ်  
န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ် + န့ၣ်န့ၣ်).

န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်န့ၣ်).

န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ် + န့ၣ်န့ၣ်)

န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်န့ၣ်)

န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ် + န့ၣ်န့ၣ်).



## 26: CLASSIFICATION OF CONSONANTS.

	Surd or hard consonants.				Sonant or soft consonants.			
	Unaspirate.	Aspirate.	Sibilants.	Unaspirate.	Aspirate.	Nasal.	Sibilants.	Semi-vowels.
Gutturals.....	و	ط, ظ, ع	...	ق	ظ	ز	...	...
Palatals .....	ن	...	ط	ك	...	ك	ط	ن
Linguals .....	...	...	ض, ظ	...	...	...	...	ي
Dentals .....	ف, ث	ث	ف	ف	ف	ف	ف	...
Labials.....	ب	ف	...	ف	...	ف	...	ف » ب

OBSERVATION 1:—The primary divisions of the consonants are three, viz., the guttural, the dental and the labial. The palatal and the lingual are the modifications of the guttural and the dental, respectively. Except a sibilant and a semi-vowel, there are, in fact, no linguals in Avesta. Consequently, the Sanskrit linguals ङ ञ ण are often changed to the corresponding dentals

𑀓 𑀔 𑀕 in Avesta. The aspirates of the palatals 𑀓 and

𑀔 are substituted for those of the gutturals, 𑀖 and 𑀗; as, 𑀓𑀔𑀕𑀖𑀗

(from 𑀓𑀔𑀕𑀖𑀗); 𑀓𑀔𑀕𑀖𑀗 (from 𑀓𑀔𑀕𑀖𑀗); 𑀓𑀔𑀕𑀖𑀗 (orig.,

𑀓𑀔𑀕𑀖𑀗); 𑀓𑀔𑀕𑀖𑀗 (from 𑀓𑀔𑀕𑀖𑀗); 𑀓𑀔𑀕𑀖𑀗 (rt. 𑀓𑀔𑀕𑀖𑀗),

&c. But in sibilants, the Avesta language is peculiarly rich, even richer than Sanskrit and Persian—the latter having four (viz., 𑀓, 𑀔, 𑀕, 𑀖), and the former three sibilants, (viz., 𑀓, 𑀔, 𑀕).

OBSERVATION 2 :—The aspirates, except 𑀓 𑀔 and 𑀕, are formed by the addition of *h* to the preceding consonants, whether

hard or soft. This addition of *h* is clearly seen, when the same letters are written in the Roman characters; as, 𑀓 kh, 𑀔 gh, 𑀕

th, 𑀓 dh, 𑀔 ph. The consonant 𑀕 is a sonant aspirate,

most probably of the Pehlvi 𑀓, which is pronounced both *a* and

*h*, e.g., 𑀓𑀔𑀕𑀖𑀗 *akanûrak* boundless; 𑀓𑀔𑀕 *humata*, a good thought, &c.

## Changes of Consonants.

27. In Avesta, when two certain consonants come together, either in the body of a simple word, or as the final and the initial consonants of the members of a compound, the second consonant exercises its influence over the first; in other words, final consonants have a tendency to adapt themselves to the initial, rather than the initial to the final, as will be seen from the following rules:—

## Aspirating Letters.

28. The letters 𑀓, 𑀔, 𑀕, 𑀖, 𑀗, 𑀘, 𑀙, when preceded by unaspirate consonants, change the latter, in most cases, to their corresponding aspirate forms. Examples:—

𐬀𐬎𐬌𐬎𐬎𐬎 ( = 𐬀𐬎 + 𐬎𐬎𐬎<sup>1</sup> ); 𐬀𐬎𐬌𐬎𐬎 ( = 𐬀𐬎 + 𐬎𐬎𐬎<sup>1</sup> );  
 𐬀𐬎𐬌𐬎𐬎 ( = 𐬀 + 𐬎𐬎𐬎<sup>1</sup> ); <sup>2</sup> 𐬀𐬎𐬌𐬎𐬎𐬎𐬎 ( = 𐬀𐬎 + 𐬎𐬎𐬎... )  
 𐬀𐬎𐬌𐬎𐬎 ( = 𐬀 + 𐬎𐬎𐬎 ); 𐬀𐬎𐬌𐬎𐬎 ( = 𐬀𐬎 + 𐬎𐬎𐬎 ); 𐬀𐬎𐬌𐬎𐬎𐬎  
 ( = 𐬀𐬎𐬎 + 𐬎𐬎𐬎𐬎<sup>3</sup> ); 𐬀𐬎𐬌𐬎𐬎𐬎 ( = ... + 𐬎𐬎𐬎<sup>4</sup> ); 𐬀𐬎𐬌𐬎𐬎𐬎  
 ( = 𐬀𐬎𐬎 + 𐬎𐬎𐬎𐬎<sup>4</sup> ); <sup>5</sup> 𐬀𐬎𐬌𐬎𐬎𐬎 ( Sans. सत्य ); 𐬀𐬎𐬌𐬎𐬎 ( = 𐬎𐬎  
 + 𐬀 ); 𐬀𐬎𐬌 ( Sans. उग्र ); 𐬀𐬎𐬌<sup>6</sup> ( Sans. अत्र ); <sup>7</sup> 𐬀𐬎𐬌𐬎𐬎;

<sup>1</sup> 𐬎 and 𐬎 in their aspirate forms are, as aforesaid, changed to  
 𐬌 and 𐬎 for want of palatal aspirates in Avesta, corresponding  
 to Sanskrit छ and झ.

<sup>2</sup> It should be remarked that 𐬎 does not always aspirate  
 its preceding 𐬌; as, 𐬀𐬎𐬌𐬎𐬎𐬎; 𐬀𐬎𐬌𐬎𐬎, 𐬀𐬎𐬌𐬎𐬎𐬎𐬎,  
 𐬀𐬎𐬌𐬎𐬎𐬎, 𐬀𐬎𐬌𐬎, 𐬀𐬎𐬌𐬎𐬎𐬎𐬎, &c.

<sup>3</sup> The letter 𐬎, coming in immediate contact with 𐬌 on  
 account of its preceding 𐬀 being dropped, changes the latter to  
 its aspirate form.

<sup>4</sup> The second 𐬀 being eliminated.

<sup>5</sup> Exceptions :—𐬀𐬎𐬌𐬎𐬎𐬎𐬎, 𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎; 𐬀𐬎𐬌𐬎𐬎𐬎 (Geld.)

<sup>6</sup> Exception :— 𐬀𐬎𐬌𐬎𐬎. Note that 𐬎 and 𐬎, when  
 preceded by a sibilant, are not changed to their aspirate forms,  
 even though followed by 𐬎, 𐬌 or 𐬎; as, 𐬀𐬎𐬌𐬎𐬎, 𐬀𐬎𐬌𐬎𐬎,  
 𐬀𐬎𐬌𐬎𐬎, 𐬀𐬎𐬌𐬎𐬎; 𐬀𐬎𐬌𐬎𐬎, 𐬀𐬎𐬌𐬎𐬎𐬎, 𐬀𐬎𐬌𐬎𐬎𐬎𐬎

<sup>7</sup> Exceptions :— 𐬀𐬎𐬌, 𐬀𐬎𐬌𐬎, 𐬀𐬎𐬌𐬎𐬎

‘**ඳුකුඵ**’ (Sans. द्वाग्); ‘**ඳුකුඳු**’; **ඳුකුඳු**  
(orig., **ඳු**+**කුඳු**); **ඳුකුඳු** (= **ඳු**+**ඳු**); **ඳුකුඳු** (orig.,  
**ඳු**+**ඳු**); **කුකුඳු** (from **කුකු**), &c.

**ඳු** and **ඳු**, when preceded by **ඳු** or **ඳු**, insert **ඳු** before them;  
as, **ඳු**+**කුකු**=**ඳුකුකු**; **ඳුකුකු**+**ඳුකු**=**ඳුකුකුඳුකු**;  
similarly, **ඳුකුඳු**, **ඳුකුඳු**, **ඳුකුඳු**, **කුකුකුකු**, **ඳුකු**  
**කුකු**

### Contact of Final and Initial Dentals.

29. Final **ඳු**, **ඳු**, **ඳු** or **ඳු**, before initial **ඳු**, is changed  
to **ඳු**; as, **ඳු**+**ඳුකු**=**ඳුකුකු**; **ඳු**+**ඳුකු**=**ඳුකුකු**;  
**ඳු**+**ඳු**=**ඳුකු** (**ඳු** being dropped); **ඳු**+**ඳු**=**ඳුකු**.

30. Final **ඳු**, **ඳු**, **ඳු** or **ඳු**, before initial **ඳු** or **ඳු**, is  
generally changed to **ඳු**, sometimes to **ඳු**; as, **ඳු**  
**ඳු**=**ඳුකු**; **ඳු**+**ඳු**=**ඳුකු**.

**ඳු**+**ඳු**=**ඳුකු**; **ඳු**+**ඳු**=**ඳුකු**.

OBSERVATION :—It will be seen from the above that, if two  
dentals come in contact, the first is changed to a hard or a soft  
sibilant, according as the following dental is hard or soft.

<sup>1</sup> Note.—In these two examples (*viz.*, **ඳුකුඵ** and **ඳුකු**  
**ඳු**), the consonant **ඳු**, after aspirating the preceding letters **ඳු**  
and **ඳු**, is itself changed to **ඳු**. Exceptions:—**ඳුකුකු**,  
**ඳුකුකු**, **ඳුකුකු**. **ඳු** and **ඳු** do not aspirate the initial  
**ඳු** or **ඳු**; as, **ඳුකු**, **ඳුකුකු**, **ඳුකුකුකු** (Yac. 44, 12.)

## Changes of Final Consonants.

31. Final **င**, before initial **လ**, is changed to **လှ**; as, **လေ**  
 $+ လ = လှလ$ ;  $လှ + လှ = လှလှ$ ;  $လှ + လှ = လှလှ$ ;  $လှ + လှ = လှလှ$   
 (rt. **လှ**)

32. Final  $\text{၍}$ ,<sup>၁</sup> or  $\text{မူ}$ , before initial  $\text{လ}$ , is generally changed to  $\text{လူ}$ , sometimes to  $\text{သ}$ ; as,  $\text{သလှ} + \text{သမ္မာဓိ} = \text{သလ္လသမ္မာဓိ}$ ;  $\text{သလ္လမူလေ}$  (from  $\text{၍မူလေ}$ );  $\text{သလ္လမူလေ}$  (fr.  $\text{၍မူလေ}$ );  $\text{သလ္လမူလေ}$  (fr.  $\text{၍မူလေ}$ );  $\text{သလ္လမူ}$  (=  $\text{လ} + \text{မူ}$ );  $\text{သလှ} + \text{သမ္မာဓိ} = \text{သလ္လသမ္မာဓိ}$ .

33. Final ག or ལ, before initial འ or ཅ, is changed to ཅ; as, འ གུལ་=ཅུལ་ (Gāth.)

34. Final  $\int$ , before initial  $\int$ , is changed to  $\text{𐤔}$  or  $\text{𐤕}$ ; as,  $\text{𐤔} + \text{𐤔𐤕𐤓} = \text{𐤔𐤕𐤕𐤓}$ ;  $\text{𐤔} + \text{𐤔𐤕} = \text{𐤔𐤕𐤕}$  (the second  $\text{𐤔}$  being dropped);  $\text{𐤔} + \text{𐤔𐤕} = \text{𐤔𐤕𐤕}$ .

35. Final  $\int$ , before initial  $\epsilon$ , is changed to  $\mathfrak{z}$ ; as,  $\int\epsilon + \int\mathfrak{z} = \int\mathfrak{z}\epsilon\mathfrak{z}$ ;  $\int\epsilon + \int(\mathfrak{z})\mathfrak{z} = \int\mathfrak{z}\epsilon(\mathfrak{z})\mathfrak{z}$ ;  $\mathfrak{z}\epsilon + \int\mathfrak{z}\mathfrak{z} = \mathfrak{z}\epsilon\mathfrak{z}\mathfrak{z}\mathfrak{z}$ , &c.

36. Surd finals before sonant letters are changed to corresponding sonants; as,  $\text{အ} + \text{ဗမာ} = \text{အဗမာ}$ ;  $\text{ဂေ} + \text{သယံဇာတ} = \text{ဂေသယံဇာတ}$  (Gâth.);  $\text{သဇာတိယ} = \text{သဇာတိ}$  (Sans. प्रपञ्च) =  $\text{သဇာတိ}$  (သ being dropped);  $\text{သမ္မာဓိဗျူဟ}$  (orig.,  $\text{သမ္မာဓိ} + \text{ဗျူဟ}$ );  $\text{သမ္မာဓိဗျူဟ} = \text{သမ္မာဓိဗျူဟ}$ ;  $\text{သမ္မာဓိဗျူဟ}$  (orig.,  $\text{သမ္မာဓိ} + \text{ဗျူဟ}$ );  $\text{သမ္မာဓိဗျူဟ}$  (orig.,  $\text{သမ္မာဓိ} + \text{ဗျူဟ}$ );  $\text{သမ္မာဓိဗျူဟ}$  (orig.,  $\text{သမ္မာဓိ} + \text{ဗျူဟ}$ ).

37. Final o, before initial p or b, is changed to u; as,

<sup>1</sup> Compare English, To Grunt, To Grumble.

$\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$   
 $\text{ṣ} + \text{ṣ} = \text{ṣ}$

38. Final  $\text{ṣ}$ , before initial  $\text{ṣ}$  or  $\text{ṣ}$ , is changed to  $\text{ṣ}$ ;  
 as,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (orig.,  
 $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ).

39. Final vowels (except  $\text{ṣ}$  and  $\text{ṣ}$ ) and consonants  
 mostly change the following  $\text{ṣ}$  to  $\text{ṣ}$ ; as,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  
 $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (orig.,  $\text{ṣ} + \text{ṣ}$ );  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (orig.,  
 $\text{ṣ} + \text{ṣ}$ );  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (orig.,  $\text{ṣ} + \text{ṣ}$ ).

40. Final  $\text{ṣ}$  unites with initial  $\text{ṣ}$  to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$   
 $= \text{ṣ}$  (Gâth.); similarly,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$   
 Gâth., (orig.,  $\text{ṣ} + \text{ṣ}$ ).

41. Final  $\text{ṣ}$ , before  $\text{ṣ}$  or  $\text{ṣ}$ , is changed to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ,  
 $\text{ṣ} + \text{ṣ} = \text{ṣ}$ , &c.

42. Final  $\text{ṣ}$  unites with initial  $\text{ṣ}$  to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$   
 $= \text{ṣ}$ .

43. Final  $\text{ṣ}$  unites with initial  $\text{ṣ}$  to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$   
 $= \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ .

44. Final  $\text{ṣ}$ ,  $\text{ṣ}$ ,  $\text{ṣ}$  or  $\text{ṣ}$  unites with  $\text{ṣ}$  to  $\text{ṣ}$ ; e. g.,  
 $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  
 $\text{ṣ} + \text{ṣ} = \text{ṣ}$ .

45. Initial  $\text{ṣ}$ , before final vowels (except  $\text{ṣ}$ ,  $\text{ṣ}$ ,  $\text{ṣ}$ ) and

<sup>1</sup>  $\text{ṣ}$  is euphonically inserted before  $\text{ṣ}$ ; it has nothing to do  
 with the etymology. This will be fully explained hereafter.



is changed to  $\text{עַל}$ ; as,  $\text{עַל} + \text{עַל} = \text{עַלְעַל}$ ;  $\text{עַל} + \text{עַל}$ ;  
 $\text{עַל} = \text{עַלְעַל}$  Gâth.;  $\text{עַל} + \text{עַל}$  (orig.,  $\text{עַל} + \text{עַל}$ );  
 $\text{עַלְעַל}$  Gâth., (orig.,  $\text{עַל} + \text{עַל}$ ).

[illegible]

### Changes of penultimate ـ, ـه, ـوب and ـوب before final ـ.

**47. Final** } changes its preceding—

to.  $\xi$ ; as,  $\text{ܐܠܗܐ}$  (orig.,  $\text{ܐܠܗܐ}$ ); similarly,  $\text{ܐܠܗܐ}$ ,  $\text{ܐܠܗܐ}$ , sometimes to  $\text{ܐ}$ ; as,  $\text{ܐܠܗܐ}$  (orig.,  $\text{ܐܠܗܐ}$ ).

1. سحاب + سحاب = سحاب = سحاب = سحاب = Sans. अभ्र = ابو a cloud.

$2x + 3y^2 - 4z = 3xy^2 - 4z = 3y^2 - 4z$   
(See Yt. 8, 22, 28).

<sup>3</sup> Notice the same change of u before l (𐌺), though seldom, in the body of words; as, 𐌲𐌹𐌳𐌺𐌹𐌸𐌰𐌹, 𐌲𐌹𐌳𐌺𐌹𐌸𐌰𐌹, 𐌲𐌹𐌳𐌺𐌹𐌸𐌰𐌹, 𐌲𐌹𐌳𐌺𐌹𐌸𐌰𐌹, &c.

ա to ֆ; as, ֆառաք (orig., ֆ+առաք); similarly, ֆառաք, ֆառաք, ֆառաք, ֆառաք, ֆառաք.

ո to ֆ; as, ֆոռաք (orig., ֆ+ոռաք); sometimes to ֆ; as, ֆառաք (orig., ֆ+առաք)

ա (preceded by ա) to ֆ or ա; as, ֆառաք, ֆառաք (= ֆ+առաք); ֆառաք, ֆառաք (= ֆ+առաք)

Final ֆ or ֆ changes the preceding ո to ֆ, sometimes to ա; as, ֆառաք, ֆառաք, ֆառաք (orig., ֆառաք...); ֆառաք (orig., ֆառաք...)

### Changes of penultimate ա, ֆ, ֆ, ֆ, ֆ, ո and ա before final 6

48. Final 6 changes its preceding—

ա to ֆ; as, ֆ+առաք=ֆառաք; ֆ+առաք=ֆառաք; sometimes to ֆ; as, ֆառաք (also, ֆառաք); ֆառաք (also, ֆառաք); ֆառաք (also, ֆառաք); ֆառաք-ֆառաք, ֆառաքառաք, ֆառաքառաք

ա to ֆ; as, ֆ+առաք=ֆառաք; ֆ+առաք=ֆառաք; ֆառաք; similarly, ֆառաք, ֆառաք

ֆ or ֆ to ֆ; as, ֆ+առաք=ֆառաք; ֆ+առաք=ֆառաք; similarly, ֆառաք, ֆառաք (= ֆ+առաք)

<sup>1</sup> Initial ֆ, after a final ա, also changes the latter to ֆ, sometimes to ֆ; as, ֆ+առաք=ֆառաք; ֆ+առաք=ֆառաք.





Exceptions.— **နာဂဗ္ဗ**, **နာဂဗ္ဗဗ္ဗ** (orig., + **ဗ္ဗ** + **နာဂ**)

**58.** ു, when followed by ൂ or ൃ and preceded by ൄ, inserts  
ꣳ before it; e. g., ീꣳൂൃ = आसानः, ൄ൬൬൬ൂൃ = नासत्य.

54. ט, when followed by any vowel (except א-י) or װ, and preceded by י or ח, inserts כ before it; as, וּכְחַטִּיתָ, וּכְחַטֵּיתָ, וּכְחַטֶּיתָ, וּכְחַטֹּיתָ, וּכְחַטֻּיתָ (also, וּכְחַטִּיתָ—אֲשֶׁר Yt. 13, 116); וּכְחַטִּיתָ. Also וּכְחַטִּיתָ (See Yt. 1, 32).

**Exception:**—**ἔκδοσις** Geld. Yag. 57, 28.

55. **ʘ**, when preceded by **ʃ** and followed by **ʘ** or **ʘ**, inserts **ʘ** before it ; *e. g.*, **ʘʘʘʃʘ** Yaç. 29, 10.

56. ལ, when followed by ག and preceded by འ, inserts མ before it, but itself is dropped; as, འལྲུག་ལྷ་ (orig., འལྲུག་ལྷ་) Sans. सहस्र; འལྲུག་ལྷ་ Geld: Yt. 14, 44.

OBSERVATION 1.—The terminations **עו** (עוּע) and **ע** do not insert any of these nasals (**נ**, **מ**), though preceded by one of the vowels mentioned above; as, **עוּענע**, **ענע**, **ענענע**, **ענענענע**, **ענענענענע**, **ענענענענענע**.

OBSERVATION 2.—In several instances,  $\text{וּלְ}$ —and  $\text{—וּלְ}$ —are changed to  $\text{—וּלְ}$ —and  $\text{—וּלְ}$ — respectively; as,  $\text{וּלְעַמְּךָ}$  (orig.,  $\text{וּלְעַמְּךָ}$ );  $\text{וּלְעַמְּךָ}$  (orig.,  $\text{—וּלְ}$ )

<sup>1</sup> But, **אֵלֶּיךָ אֵלֶּיךָ**; **אֵל**, and not **אֵלֶּיךָ**, being the terminal suffix. The original words are **אֵלֶּיךָ** and **אֵלֶּיךָ**.

[illegible]

OBSERVATION 3.—Occasionally, ལ is substituted for ལྟ  
 ལྟ; as, ལྟལྟ (orig., ལྟལྟ, Sans. भङ्गा); -  
 (fr. ལྟལྟ; orig., ལྟལྟ)

## Transmutation of the Avesta Consonants into Sanskrit and Persian.

57. As Sanskrit is very closely allied to the Avesta language, and as pure Persian, unmixed with any Arabic element, is a direct off-shoot of the same, it will not be amiss, in this place, compare the Avesta characters with those of Sanskrit and Persian, and illustrate them by examples. The rules, by which these letters are interchanged with Sanskrit and Persian, will greatly assist Avesta students in settling the meanings of many words with the aid of the lexicons now extant of these two languages, till a trustworthy and comprehensive Avesta dictionary is published.

و = क, ی, ی; as, **کارس** = कार, **کار** = work; **کارو** = वृक  
a wolf.

a wolf.

لُ (before an aspirating consonant) = ک, خ, ء; as, لُلْ = کُلْ  
خروشیدن to cry, to bewail ; نغمه لول = توکم a seed; قوی =  
تَم strong. Comp. قوی-دل = تَمَن strong-bodied.

क, ख, ग; as, **खर** = खर, خر an ass ; **कुम्ह**  
an earthen pot.

an earthen pot.  
 شب = ش, ش, شب night;   
 =  $\text{ش}$  a dominion;  $\text{ش}$  =  $\text{ش}$  they bestow.

سر = स्व, ख; as, سر خواب = स्वप्न, خواب sleep; سر خود = स्वयं  
خود by one's own self.

<sup>1</sup> *Note.*—Aspirate letters before ँ, इ, ए, उ, ऋ, ॠ, are to be substituted, in most cases, for the corresponding unaspirate ones in Sanskrit.

Occasionally,  $\text{𐬀𐬀𐬀}$  (Sans. स्व) being substituted for  $\text{𐬀𐬀}$  (one's own self), both forms are met with in Avesta; as,  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$ ,  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  self-lighted. (See Vend. 2, 30; Yt. 10, 142). Similarly, rt.  $\text{𐬀𐬀𐬀}$ ,  $\text{𐬀𐬀𐬀}$  to eat, to drink; as,  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  and  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$ ;  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  and  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$ ;  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  and  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$ .

Note.— $\text{𐬀𐬀}$ , according to Dr. Geldner, is used before  $\text{𐬀𐬀}$  only; e. g.,  $\text{𐬀𐬀𐬀𐬀}$ ,  $\text{𐬀𐬀𐬀𐬀}$ ,  $\text{𐬀𐬀𐬀𐬀}$ ,  $\text{𐬀𐬀𐬀𐬀}$ ,  $\text{𐬀𐬀𐬀𐬀}$ , &c.

$\text{𐬀𐬀}$  = ग, घ, ङ; as,  $\text{𐬀𐬀𐬀}$ , गो, ग, mas. a bull; fem. a cow;  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  = अङ्गुष्ठ the toe;  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  घर्म heat.

$\text{𐬀𐬀}$  (before an aspirating consonant) = ग्; as,  $\text{𐬀𐬀𐬀}$  अग्र top, summit;  $\text{𐬀𐬀𐬀}$  उग्र very strong;  $\text{𐬀𐬀𐬀}$  नग्न naked.

$\text{𐬀𐬀}$  = ग, घ, ज, ह, ङ, ञ; as,  $\text{𐬀𐬀𐬀}$  = भग divine power;  $\text{𐬀𐬀𐬀}$  = दाघ, दाह, दाग a scar (lit.), a mark;  $\text{𐬀𐬀𐬀}$  = जनि, ज्ञ a woman.

$\text{𐬀𐬀𐬀}$  = क्ष; as, rt.  $\text{𐬀𐬀𐬀𐬀}$  = क्षर to flow.

Note.— $\text{𐬀𐬀𐬀}$  is a soft form of  $\text{𐬀𐬀𐬀}$ ; both forms, though rarely, are met with; as,  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$ ,  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  (See Spiegel, Yaç. 17, 4).

$\text{𐬀𐬀}$  = च, छ, ज, ञ; as, rt.  $\text{𐬀𐬀𐬀}$  = चर, چریدن to graze, to walk about.  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  = چار a place where anything grows.  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  = पञ्च five.

$\text{𐬀𐬀}$  = ग, ज, ह, ङ, ञ; as,  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  = गच्छति he or she reaches

<sup>1</sup> As,  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$ , a corn-field;  $\text{𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  a sown field.

-goes;  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  =  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  asked for, demanded;  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  :  
living; rt.  $\text{𐬀𐬎𐬌}$  =  $\text{𐬀𐬎𐬌}$ ,  $\text{𐬀𐬎𐬌}$  to strike, to kill.

$\text{𐬀}$  =  $\text{𐬀}$ ,  $\text{𐬀}$ ,  $\text{𐬀}$ ; as,  $\text{𐬀𐬎𐬌}$  =  $\text{𐬀𐬎𐬌}$ ,  $\text{𐬀𐬎𐬌}$  the body;  $\text{𐬀𐬎𐬌}$  =  $\text{𐬀𐬎𐬌}$ ,  
 $\text{𐬀𐬎𐬌}$  the Creator.

Note 1.—This letter ( $\text{𐬀}$ ) never comes at the end of a word or  
the first member of a compound, except when preceded by  $\text{𐬀}$   
or  $\text{𐬀}$ ; as,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ , - $\text{𐬀𐬎𐬌}$   
 $\text{𐬀𐬎𐬌}$ , &c.

Note 2.— $\text{𐬀𐬎𐬌}$  (past partic. pass.) =  $\text{𐬀𐬎𐬌}$  or  $\text{𐬀𐬎𐬌}$ ; e. g.,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$   
=  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  brought;  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  =  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  bound;  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$   
=  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  done, &c.

$\text{𐬀}$  =  $\text{𐬀}$ ,  $\text{𐬀}$ ,  $\text{𐬀}$ ; as,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  =  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  having a son or children;  
 $\text{𐬀𐬎𐬌}$  =  $\text{𐬀𐬎𐬌}$  it;  $\text{𐬀𐬎𐬌}$  =  $\text{𐬀𐬎𐬌}$  any, et cetera.

Note.—This letter ( $\text{𐬀}$ ) is used at the beginning or in the  
body of a word before  $\text{𐬀}$  or  $\text{𐬀}$  only; as,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  
 $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ; also, before the  
enclitic particles  $\text{𐬀𐬎}$ ,  $\text{𐬀𐬎}$  (Gâth.),  $\text{𐬀𐬎𐬌}$ ,  $\text{𐬀𐬎𐬌}$  (Gâth.), preceded  
by a vowel; as,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ .  
At the end of a word it always follows a vowel; as,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  
 $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ ,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$ , &c.

$\text{𐬀𐬎𐬌}$  =  $\text{𐬀𐬎𐬌}$ ; as,  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  =  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  hatred.

$\text{𐬀}$  (before an aspirating consonant) =  $\text{𐬀}$ ;  $\text{𐬀}$  (rarely);  $\text{𐬀}$ ; as,  
 $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  =  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  a holy text;  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  =  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  a protector;  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$   
 $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  a place of protection, a mansion (from rt.  $\text{𐬀𐬎𐬌}$  to protect);  
 $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  =  $\text{𐬀𐬎𐬌𐬎𐬎𐬭}$  a stream.



𐬀 = य, ध; 𐬁 (rarely); as, 𐬀𐬵𐬭𐬀 = रथ a chariot; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 = धन्वन् a bow; rt. 𐬀𐬵𐬭𐬀 (in 𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀) = शम् to be calm-undisturbed.

𐬀𐬵 = इ, ध; 𐬀; as, 𐬀𐬵𐬭𐬀 = दूर, دور remote; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 = धेनु the female of the animal kind; 𐬀𐬵𐬭𐬀 = घाना, دانه grain.

*Note.*—In several instances, the radical 𐬀, between two vowels, is changed to 𐬀; e. g., 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 lawful; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 unlawful (rt. 𐬀𐬵𐬭𐬀); 𐬀𐬵𐬭𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀 (rt. 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀 दम्, दम् to deceive); 𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀 (orig., 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 + 𐬀𐬵𐬭𐬀). [a helmet.

𐬀 = इ; as, 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 = विद्या learning; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀

𐬀 = ध, ह; 𐬀; as, 𐬀𐬵𐬭𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 = अधर, زیر beneath, under; 𐬀𐬵𐬭𐬀 = मधु, عسل honey, grape wine; 𐬀𐬵𐬭𐬀 = इह here.

*Note.*—𐬀 never begins or ends a word; the initial 𐬀 of the root is, in the formation of a complete word, changed to 𐬀; as, from 𐬀𐬵𐬭𐬀 (Sans. धृ to hold), 𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀 धामन् (rt. 𐬀𐬵𐬭𐬀); 𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀 (Sans. धृस् to rush).

𐬀, 𐬀𐬵 = इ, 𐬀, 𐬀, 𐬀; as, 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 = धारण preserving; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 = नमस्, نما adoration; rt. 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 = बन्ध् to bind.

*Note 1.*—The final 𐬀 of nominal bases ending in 𐬀 is changed to 𐬀 in the voc. sing.; e. g., 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 (orig., 𐬀𐬵𐬭𐬀𐬵𐬭𐬀); 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 (orig., 𐬀𐬵𐬭𐬀𐬵𐬭𐬀); 𐬀𐬵𐬭𐬀 (orig., 𐬀𐬵𐬭𐬀); 𐬀𐬵𐬭𐬀 (orig., 𐬀𐬵𐬭𐬀), &c.

*Note 2.*—इ, 𐬀, 𐬀, 𐬀—In Sanskrit the use of a nasal in the body of a word is regulated by the consonant following that nasal; i.e., the consonant takes before it (if there is an occasion

for one ) the nasal of its own class. In Avesta, under similar circumstances,  $\{$  or  $\text{𐬰}$  is mostly used for  $\text{ङ्}$ ,  $\text{ञ्}$ ,  $\text{ण्}$  and  $\text{न्}$ ; before labials; as,  $\text{𐬀𐬵𐬭𐬀}$  a hook;  $\text{𐬀𐬵𐬭𐬀}$  gold;  $\text{𐬀𐬵𐬭𐬀}$  learned;  $\text{𐬀𐬵𐬭𐬀}$  binding;  $\text{𐬀𐬵𐬭𐬀}$  trembling, &c.  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ , &c.

$\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ; as,  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  a father;  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  water;  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  —  $\text{𐬀𐬵𐬭𐬀}$  — a protector; rt.  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  افتادن to fall; rt.  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  (Ved.) to seize or snatch from.

$\text{𐬀𐬵𐬭𐬀}$  (before an aspirating consonant) =  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ; as,  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  প্রশ্ন a question;  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  فرزندان an offspring. [forward.

$\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ; as,  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  سنبل a hoof;  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  نراز;  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ; as,  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  बोध intellect; rt.  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  بودن to be; rt.  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  آوردن to bring;  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  پزشکی a remedy, a medicine.

$\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ; as,  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  مادر, مادر مادر a mother; rt.  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  to speak;  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  naked.

$\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ; as,  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  بار, جو barley, corn; rt.  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  to adore, to invoke.

$\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ; as, rt.  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  ریختن to empty; rt.  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  to fly;  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  (initial  $\text{𐬀𐬵𐬭𐬀}$  being dropped) a hero.

OBSERVATION.—In several instances,  $\{$  is substituted for in the same word; as,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ ,  $\text{𐬀𐬵𐬭𐬀}$ .

<sup>1</sup> As,  $\text{𐬀𐬵𐬭𐬀}$  a pair of greaves; so,  $\text{𐬀𐬵𐬭𐬀}$  an elephant-keeper.

<sup>2</sup>  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  =  $\text{𐬀𐬵𐬭𐬀}$  ( =  $\text{𐬀𐬵𐬭𐬀}$  ) to fall down.



i.e., we find both **رد** and **ش** in the same word; as, **کاشتن** to sow; **بگارد** **داشتن** to have, **بدارد**; **گشتن** and **گردیدن** to turn, to become; **نوردیدن** and **نوشتن** to fold, to twist.

**د** = **श, छ, स, ष**; as, **دند** = **शफ, सब**, **سم** a hoof; **دند** = **शफ, सब**

= **पृच्छति**, **پرسد** he or she asks; rt. **د-ود** = **काश, का** to be visible.

**دو** = **स्क, स्ख**; as, **دود** = **स्कम्भ** a pillar, a post; rt.

**دو** = **स्व** to cut, to hurt.

**द** = **छ**; as, rt. **द** = **छिन्, छि** to cut, to break.

**द** = **स्त, स्थ, सेत**; as, rt. **द** = **स्तु, ستودن** to praise; **د** = **स्त, स्थ, सेत**

= **स्थूणा** a pillar; **द** = **स्थिति** standing. [प्रश्न a question.

**द** = **स्त, म**; as, rt. **द** = **स्निह** to bear affection to; **द** = **स्त, म**

**द** = **श, स, स्फ, सप, सब, सफ**; as, **द** = **श्वेत** white; **द** = **विश्व** all, every; rt. **द** = **स्पृश** to inspect;

rt. **द** = **वि-स्फुर** **سپردن**, **سپردن** to stamp, to trample on.

**د** = **ज, ह, ड, ङ**; as, **द** = **जामात** a son-in-law;

rt. **द** = **जन्** **زادن** to be born; **द** = **हस्त, دست** the hand;

**द** = **महन्त** great, large; **द** = **زرف** deep. [to invoke.

**د** = **ह, ड, ङ**; as, **द** = **जिह्वा** **زبان** the tongue; rt. **द** = **ह, ड, ङ**

**द** = **ज, य, ह, ड, ङ**; as, **द** = **जानु** **زانو** the knee; **द** = **ज, य, ह, ड, ङ**

**द** = **अहि** **ازده** a snake; rt. **द** = **वह** to consume by fire.

**द** = **ज्ञ**; as, **द** = **ज्ञात** one who knows.

## Insertion of Redundant Consonants in words.

58. Sometimes, redundant consonants are found inserted in the

1 In Sanskrit, **छ**, between two vowels, is changed to **च**.

body of words without affecting the meaning. They are ॐ, ॐ,

ا، ب، ج، د، هـ، ز، ح، ط، ق، ك، ل and ع. Examples:—

وَأَعْوَجُّوا (orig., وَأَسْوَأُوا) a sinful-wicked man.

فَاعِلُوْهُ (orig., فاعل + فعل, perf. partic. nom. plu.) those who have performed their actions.

१-१५७१ (from ५७१=धूम smoke, mist).

والد (loc. plu. of والد an enclosure).

$\text{least}) + \text{وعدى} = \text{وعدى وعدى}$

נפש גוף (from גוף the body).

ᠮᠤᠩᠭ᠎ᠠ (fr. ᠮᠤᠩᠭ᠎ᠠ + ᠭ᠎ᠠ) the Maker.

» **وَلَبَّ** » **سَدْعُ** - ( fr. **سَدْعُ** + **وَلَبَّ** ) drought of water.

**𐭠𐭣𐭥𐭩𐭥𐭬𐭮** (fr. **𐭠𐭣𐭥𐭩𐭥𐭬𐭮𐭡𐭤**) the burning of  
corpses; **𐭠𐭣𐭥𐭩𐭥𐭬𐭮𐭡𐭤** (fr. **𐭠𐭣𐭥𐭩𐭥𐭬𐭮𐭡𐭤𐭥𐭩𐭥𐭬𐭮**) having the seed of the  
waters.

[Zarathustra.

[illegible]

**ᠮᡳᠨᢈᠣᠩ** ( fr. ᠮᡳᠨᢈᠣᠭ+ᠬᡳ ) pregnancy; -ᠰᡱᡅᠸᡤᡳ

to outrun). (rt.  $\text{רָץ}$  - run).

مَكْرَمَة (fr. مَكْرَم + ع) created from the  
 waters; مَكْرَمَة (inf., rt. مَكْرَم) for being, to be.

ᠰᠡᠭᠡᠨᠠᠭᠤᠨᠠᠭᠤᠨ (fr. ᠰᠡᠭᠡᠨᠠᠭᠤᠨ) heed ye!

### Dropping of Consonants.

59. Contrary to what is just mentioned above, we meet with, though rarely, words from which consonants, either radical or affixal, are eliminated. They are ཨ, ས, ཐ, འ, ག, ཅ, ས, ས, ས, ས and ས. Examples:—

ל—שנא (orig., שנא + ל) amplitude, ease;  
(orig., נא + ל) light (not heavy), nimble.

נ—שנא (orig., שנא + נ) fifty times.

שנא (originally, שנא) was; שנא (for שנא)  
שנא abl. sing. of שנא).

שנא (for שנא) both; שנא (orig., שנא)  
שנא trouble; שנא (for שנא) both. [thought]

שנא (= שנא + שנא) killed; שנא (= שנא + שנא);

שנא (= שנא + שנא) passed; שנא Sans. उपवत्

(orig., שנא + שנא + שנא) married; שנא (for שנא + שנא) Aorist

1st Per. Sing. Parasmai; rt. שנא to be. [rule]

שנא (orig., שנא + שנא) mayst Thou

שנא (orig., שנא) Bactria.

שנא (orig., שנא) male.

שנא look, glance (rt. שנא); שנא

(rt. שנא) flowing.

שנא (orig., שנא + שנא) a name.

שנא (orig., שנא + שנא) thou wilt obtain; שנא

(orig., שנא + שנא) thou wilt strike.

### Transposition of letters.

60. In some instances, we come across words, in which letters change their places. Examples. שנא (in שנא) from שנא to ask; שנא, from שנא (Sans. उप, उप to be extended; שנא, fr. שנא to kill; שנא (orig. שנא + שנא; rt. שנא L. Sic-care to become dry).

𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬵𐬀, (orig., 𐬨𐬀𐬭𐬀 + 𐬀𐬎𐬭𐬀) we praise.

𐬨𐬀𐬭𐬀 (orig., 𐬨 + 𐬀𐬭𐬀) for the world (dat. sing.).

𐬨𐬀𐬭𐬀𐬵𐬀 (orig., 𐬨 + 𐬀𐬭𐬀𐬵𐬀) good (fem.).

𐬨𐬀𐬭𐬀𐬵𐬀 Wester. (orig., 𐬨 + 𐬀𐬭𐬀𐬵𐬀) in the house.

## Softening of Consonants.

61. The softening of consonants, which, among others, is a peculiar characteristic of the Gâthâ dialect, is also occasionally seen in the Avesta writings. Examples:—

𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 (from 𐬨𐬀𐬭𐬀 a bone); 𐬨𐬀𐬭𐬀𐬵𐬀  
(originally, 𐬨𐬀𐬭𐬀) said; 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (orig., 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀)  
𐬨𐬀𐬭𐬀𐬵𐬀) a water-tank, a reservoir; 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (rt.  
𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 to flow, to stream; 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (also., 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬭𐬀𐬵𐬀) staunchest; 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (orig., 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀)  
northern; 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (rt. 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, Sans. 𐬨𐬀𐬭𐬀𐬵𐬀 to move quickly).  
𐬨𐬀𐬭𐬀𐬵𐬀 (rt. 𐬨𐬀𐬭𐬀, Sans. 𐬨𐬀𐬭𐬀 to wish). 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (in 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀  
𐬨𐬀𐬭𐬀𐬵𐬀) fr. 𐬨𐬀𐬭𐬀𐬵𐬀, Sans. 𐬨𐬀𐬭𐬀 to sharpen.

## Dropping of Syllables.

62. Finally, we sometimes find syllables dropped from words. Examples:—

𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (orig., 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 + 𐬨𐬀𐬭𐬀𐬵𐬀); 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀  
(orig., 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 + 𐬨𐬀𐬭𐬀𐬵𐬀); 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (orig.,  
𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 + 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀); 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (orig., 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀);  
𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (orig., 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀...);  
𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (orig., 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 + 𐬨𐬀𐬭𐬀𐬵𐬀)

OBSERVATION.—From examples given above, it will be seen that the elimination, in most cases, takes place, in one of the two homogeneous syllables.





fr.  $\text{𑀧𑀺𑀢𑀺}$ ,  $\text{𑀧𑀺𑀢𑀺}$ ,  $\text{𑀧𑀺𑀢𑀺}$  to twist;  $\text{𑀧𑀺𑀢𑀺}$  from  $\text{𑀧𑀺𑀢𑀺}$  to kill;  
 $\text{𑀧𑀺𑀢𑀺}$  fr.  $\text{𑀧𑀺𑀢𑀺}$  to divide;  $\text{𑀧𑀺𑀢𑀺}$  fr.  $\text{𑀧𑀺𑀢𑀺}$  to join.

66. There are in Avesta, as in Sanskrit, a few verbal roots, which, without undergoing any change, are used as nominal bases; as, root  $\text{𑀧𑀺𑀢𑀺}$  वच् to speak;  $\text{𑀧𑀺𑀢𑀺}$  a word; rt.  $\text{𑀧𑀺𑀢𑀺}$  दुह Ger. Trugen to hurt, to deceive;  $\text{𑀧𑀺𑀢𑀺}$  a deceiver; rt.  $\text{𑀧𑀺𑀢𑀺}$  دانستن to know;  $\text{𑀧𑀺𑀢𑀺}$  wise, knowing; rt.  $\text{𑀧𑀺𑀢𑀺}$  to love;  $\text{𑀧𑀺𑀢𑀺}$  loving; rt.  $\text{𑀧𑀺𑀢𑀺}$  to join;  $\text{𑀧𑀺𑀢𑀺}$  duration (as,  $\text{𑀧𑀺𑀢𑀺}$  for all duration); rt.  $\text{𑀧𑀺𑀢𑀺}$  to be exalted;  $\text{𑀧𑀺𑀢𑀺}$  lofty, exalted.

67. Many roots, without undergoing any change, are also used as the last members of compound nouns; and when thus employed, they generally convey the sense of a present participle of the active; as,  $\text{𑀧𑀺𑀢𑀺}$  spreading death in the world;

$\text{𑀧𑀺𑀢𑀺}$  doing harm to the workmen;  $\text{𑀧𑀺𑀢𑀺}$  breaking the contract (lit.), lying unto Mithra, &c. Compare Sanskrit धर्मबुद् knowing the law; वेदविद् knowing the Vedas.

When a root, that ends in a vowel, is used in this manner, the letter  $\text{𑀧𑀺𑀢𑀺}$  is sometimes affixed to it; as,  $\text{𑀧𑀺𑀢𑀺}$  praising the lord (lit.);  $\text{𑀧𑀺𑀢𑀺}$  bearing (a person) ill-will;  $\text{𑀧𑀺𑀢𑀺}$  increasing wisdom. Exception:— $\text{𑀧𑀺𑀢𑀺}$  (pr. n.)

Note.—Compare Sanskrit, in which  $\text{𑀧𑀺𑀢𑀺}$  is affixed when a root ends in a short vowel only; as,  $\text{𑀧𑀺𑀢𑀺}$  conquering all (fr.  $\text{𑀧𑀺𑀢𑀺}$ );  $\text{𑀧𑀺𑀢𑀺}$  making pictures, a painter (fr.  $\text{𑀧𑀺𑀢𑀺}$ ).

68. In some rare instances, the reduplicated and desiderative forms of a root are used as nominal bases; as,  $\text{𑀧𑀺𑀢𑀺}$ ,  $\text{𑀧𑀺𑀢𑀺}$  जिह्वा the tongue (rt.  $\text{𑀧𑀺𑀢𑀺}$  ह्, हा to call, to name, to invoke);  $\text{𑀧𑀺𑀢𑀺}$  seeing (rt.  $\text{𑀧𑀺𑀢𑀺}$ ,  $\text{𑀧𑀺𑀢𑀺}$ ).  $\text{𑀧𑀺𑀢𑀺}$  a cur beginning to bark (rt.  $\text{𑀧𑀺𑀢𑀺}$ ).  $\text{𑀧𑀺𑀢𑀺}$  wishing to live (desider. base; rt.  $\text{𑀧𑀺𑀢𑀺}$  to live; see  $\text{𑀧𑀺𑀢𑀺}$  gen. plu., Yaç. 35, 8).

69. The bases<sup>1</sup> of nouns substantive and adjective are formed by adding certain suffixes to the root, the vowel of which is, in many cases, liable at the same time to be changed to its guṇa or vṛiddhi equivalent. These suffixes are called Primary (कृत्) Suffixes<sup>2</sup>; and the bases so formed are called Primary Nominal Bases. Again, from the nominal bases so formed, other nominal bases are derived by means of other suffixes, called Secondary (तद्धित) Suffixes;<sup>3</sup> and the bases so formed are called Secondary Nominal Bases; as,  $\text{अविष्$  (rt.  $\text{वि}$ ),  $\text{अविष्$  (rt.  $\text{विष्}$ ),  $\text{अविष्$  (rt.  $\text{विष्}$ ),  $\text{अविष्$  (rt.  $\text{विष्}$ ), &c., are primary nominal bases; while,  $\text{अविष्$  (fr.  $\text{विष्}$ ),  $\text{अविष्$  (fr.  $\text{विष्}$ ), &c., are secondary nominal bases.

It should be noted then, that the nominal base is the crude or naked form of a noun which serves as the basis of its case-inflexions;<sup>4</sup> e. g.,  $\text{अविष्}$ ,  $\text{अविष्}$ ,  $\text{अविष्}$ , &c.

CAUTION.—In the formation of nominal bases, when final radical letters combine with the initial letters of suffixes, the rules of euphonic changes (*sandhi*) must be observed.

## 70. List of Ordinary Primary (or कृत्) Suffixes.\*

Primary Suffixes.

Examples.

$\text{अ}$

$\text{अ}$

<sup>1</sup> Also called the crude bases or crude forms.

<sup>2</sup> A list of these suffixes is given below.

<sup>3</sup> Compare Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., p. 42.

<sup>4</sup> Observe that these suffixes, unless specified, are mostly employed to form adjectives and substantives mas. and neut.

<sup>5</sup> This suffix forms substantives, which generally denote the action or state expressed by the verbal root; e. g.,  $\text{अविष्}$  regulation (rt.  $\text{वि}$  to govern);  $\text{अविष्}$  action (rt.  $\text{विष्}$  to do). In several instances, it is employed to form substantives denoting the agent; e. g.,  $\text{अविष्}$  a killer (rt.  $\text{विष्}$  to kill). It generally changes the radical vowel to its guṇa or vṛiddhi substitute. This ( $\text{अ}$ ), as well as all other suffixes, ending in  $\text{अ}$ , when

## Primary Suffixes.

## Examples.

<sup>1</sup>  $\text{مؤيد}$  $\text{مؤيد مؤيد}$ <sup>2</sup>  $\text{مؤيد}$  $\text{مؤيد مؤيد}$  $\text{مؤيد}$  $\text{مؤيد مؤيد}$  $\text{مؤيد}$  $\text{مؤيد مؤيد}$ <sup>3</sup>  $\text{مؤيد}$  $\text{مؤيد مؤيد}$  $\text{مؤيد}$  $\text{مؤيد مؤيد}$ <sup>4</sup>  $\text{مؤيد}$  $\text{مؤيد}$  $\text{مؤيد}$  $\text{مؤيد مؤيد}$ 

adjectively used, lengthen their final vowel in the feminine gender; as,  $\text{مؤيد مؤيد}$  (mas. and neut.);  $\text{مؤيد مؤيد}$  (fem.);  $\text{مؤيد مؤيد}$  (mas. and neut.);  $\text{مؤيد مؤيد}$  (fem.);  $\text{مؤيد مؤيد}$  (mas. and neut.). Sometimes, it (*i.e.*,  $\text{مؤيد}$ ) is affixed to the reduplicated form of a root; as,  $\text{مؤيد مؤيد}$  (rt.  $\text{مؤيد}$  to protect; orig.,  $\text{مؤيد مؤيد}$ );  $\text{مؤيد مؤيد}$  (rt.  $\text{مؤيد}$ ;  $\text{مؤيد مؤيد}$ )

<sup>1</sup> Generally forms agentive nouns; *e.g.*,  $\text{مؤيد مؤيد}$ . Comp. Sans. अक in माहक receiving, बोधक an informer.

<sup>2</sup> Forms in most cases neuter substantives; *e.g.*,  $\text{مؤيد مؤيد}$ ,  $\text{مؤيد مؤيد}$ ,  $\text{مؤيد مؤيد}$ , &c. Comp. Sans. अस् in मनस्, नमस्, चेतस्.

<sup>3</sup> Forms substantives which denote the action or state expressed by the root, the instrument or means by which that action or state is brought about, &c.; *e.g.*,  $\text{مؤيد مؤيد}$  (rt.  $\text{مؤيد}$ );  $\text{مؤيد مؤيد}$  (rt.  $\text{مؤيد}$ ),  $\text{مؤيد مؤيد}$ , &c. Comp. Sans. अन in भोजन food, मरण death.

<sup>4</sup> An abridged form of  $\text{مؤيد}$  denoting the agent.  $\text{مؤيد}$ =orig.,  $\text{مؤيد مؤيد}$ ; rt.  $\text{مؤيد}$ , Sans. अन् to breathe.



## Primary Suffixes.

## Examples.

<sup>1</sup> າ	ຳຳຳຳ
ຳ	ຳຳຳ
<sup>2</sup> າ	ຳຳຳຳຳ
ຳ	ຳຳຳຳ
<sup>2</sup> າ	ຳຳຳຳຳ
ຳ	ຳຳຳຳຳຳ
<sup>3</sup> ຳ	ຳຳຳຳ
<sup>4</sup> ຳ	ຳຳຳຳຳ (mas.)
<sup>5</sup> ຳ	ຳຳ ຳຳ
ຳ	ຳຳຳ

<sup>1</sup> Forms, with a few exceptions, a large number of feminine substantives, which denote the action or state expressed by the root; *e. g.*, ຳຳຳຳຳ, ຳຳຳຳຳ, ຳຳຳຳຳ. Exceptions.—ຳຳຳຳຳ, ຳຳຳຳ, ຳຳຳຳຳຳ (mas.). Comp. Sans. ति in स्तुति, आकृति.

<sup>2</sup> າ, າ—Mark that າ is the same as າ, ຳ, when preceded by ຳ or ຳ is not changed to າ, though followed by າ, the aspirating letter (*see* p. 23). It mostly forms neuter substantives, which generally denote the instrument or means by which the action expressed by the root is accomplished; *e. g.*, ຳຳຳຳຳ, ຳຳຳຳ, ຳຳຳຳ, ຳຳຳຳຳຳຳ, &c. In some instances, it forms masculine and feminine nouns; *e. g.*, ຳຳຳຳ, ຳຳຳຳຳ (mas.); ຳຳຳຳ, ຳຳຳຳ, ຳຳຳຳ (fem.). Comp. Sans. च in नेत्र, पात्र (neut.).

<sup>3</sup> In most cases a soft form of ຳ.

<sup>4</sup> A soft form of ຳ (denoting the agent); sometimes, though rarely, ຳ is used; *e. g.*, ຳຳຳຳ (fem.) a daughter.

## Primary Suffixes.

## Examples.

<sup>1</sup> אָנָּח

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

<sup>1</sup> אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

<sup>2</sup> אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

<sup>3</sup> אָ

אָנָּח אָנָּח

<sup>4</sup> אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

<sup>1</sup> Generally forms neuter substantives; as, אָנָּח אָנָּח, אָנָּח אָנָּח, אָנָּח אָנָּח, &c. Comp. the Lat. and Sans. suffixes *us*, *men* and

मन्; e. g., *opus*, *exāmen* (L.), जन्मन्, (neut.)

<sup>2</sup> Forms verbal adjectives. It mostly gunates the radical vowel; as, אָנָּח אָנָּח, אָנָּח אָנָּח, &c. Comp. Sans. च in लट् (rt. कृ to cut).

<sup>3</sup> Generally forms adjectives; as, אָנָּח אָנָּח, אָנָּח אָנָּח, אָנָּח אָנָּח, &c.

<sup>4</sup> Forms neuter substantives, which are indeclinable; as, אָנָּח אָנָּח, אָנָּח אָנָּח, &c.

## 71. List of Ordinary Secondary (or तद्धित) Suffixes.

### Secondary Suffixes.

### Examples.

<sup>1</sup> ـى	ـى
<sup>2</sup> ـى	ـى
<sup>3</sup> ـى	ـى
<sup>4</sup> ـى	ـى
<sup>2</sup> ـى	ـى
<sup>5</sup> ـى	ـى

<sup>1</sup> Mostly forms adjectives and patronymics; sometimes, substantives; e. g., ـى (fr. ـى), pertaining to the tribe; similarly, ـى, ـى, ـى, &c. Patronym.— ـى (fr. ـى), ـى (fr. ـى). Subs.— ـى (fr. ـى); ـى (fr. ـى), &c.

<sup>2</sup> ـى and ـى form possessive adjectives, corresponding to Per. ـى (in ـى, ـى) and Sax. ـى (in wooden, silken); e. g., ـى, ـى, ـى, ـى.

<sup>3</sup> Mostly forms patronymics; as, ـى (fr. ـى), ـى (fr. ـى).

<sup>4</sup> Forms, besides substantives and adjectives, patronymics; as, ـى (fr. ـى); ـى (fr. ـى).

<sup>5</sup> A feminine suffix mostly subjoined to consonantal bases which admit of a feminine; e. g., ـى, ـى, ـى, ـى; ـى (fr. ـى).





## Secondary Suffixes.

## Examples.

<sup>1</sup> دند

وسندند

<sup>2</sup> دندند

وسندندند

لد

سندلد

<sup>3</sup> دند

سندند

<sup>4</sup> دندند

سندندند

<sup>5</sup> دند

سندندند

<sup>1</sup> Forms (1) adjectives, meaning 'pertaining or similar to' the noun to which it is affixed; as, دندند, دندند, دندند, &c.; (2) patronymics; as, دندندند; (3) sometimes, substantives; e. g., دندند, دندند. It generally rejects the final د; as, دندند (fr. دندند). In several instances, the radical د is lengthened; as, دندند (fr. دندند); دندند (fr. دندند, دندند). Sometimes, though rarely, the final د is retained; e. g., دندند (Visp. 12, 5), also دندند; دندند (Yt. 14, 31), also دندند. Comp. Sans. य in वीर्य (fr. वीर); देव्य (fr. देव); गव्य (fr. गो).

<sup>2</sup> Forms patronymics; as, دندندند (from دندند).

<sup>3</sup> An adjectival suffix; e. g., دندند, &c.

<sup>4</sup> Forms possessive adjectives; as, دندند, دندند.

<sup>5</sup> Generally forms possessive adjectives; e. g., دندند,

دندند

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acc. (orig.,  $\text{—} + \text{—}$ );  $\text{—} - \text{—}$   
 acc. (orig.,  $\text{—} + \text{—}$ )  $\text{—} - \text{—}$  nom.  
 (orig.,  $\text{—} - \text{—}$ );  $\text{—} - \text{—}$  loc. (orig.,  
 $\text{—} + \text{—}$ );  $\text{—} - \text{—}$  nom. (orig.,  $+ \text{—}$   
 $\text{—}$ )

76. Feminine adjectives, that qualify a following member in the same compound, generally assume their masculine base ; e. g.,  $\text{—} - \text{—}$ ,  $\text{—} - \text{—}$ ,  $\text{—} - \text{—}$ .

77. When  $\text{—}$  (a bull) becomes the first member of a compound, it is, in several instances, changed to  $\text{—}$ ; but if followed by a word beginning with », it is shortened to  $\text{—}$ ; e. g.,  $\text{—} - \text{—}$ ,  $\text{—} - \text{—}$   $\text{—}$ ; but  $\text{—} - \text{—}$  (orig.,  $\text{—} + \text{—}$ ).

In some cases  $\text{—}$  remains unchanged ; e. g.,  $\text{—}$ ,  $\text{—}$ , &c.

78. Nouns employed as last members of compounds generally retain their bases unchanged ; as,  $\text{—} - \text{—}$ ,  $\text{—}$ ,  $\text{—}$ , &c. But when a feminine noun ending in  $\text{—}$ ,  $\text{—}$  or  $\text{—}$  forms the last member of a determinative ( $\text{तत्पुरुष}$ ) compound, in which the first member governs the second member, or of a relative ( $\text{बहुव्रीहि}$ ) compound, its final vowel is shortened ; as,  $\text{—} - \text{—}$  (orig.,  $\text{—}$ ) not singing the Gâthâs ;  $\text{—}$  (orig.,  $\text{—}$ ) a man of ill-intent ;  $\text{—} - \text{—}$  (orig.,  $\text{—}$ ) a sharp or flashing poniard ;  $\text{—}$  (orig.,  $\text{—}$ ) dry dust.

79. All compound nominal bases may be divided into four classes, viz.,

1. Determinative (or तत्पुरुष) Compounds.
2. Attributive (or बहुव्रीहि) Compounds.
3. Copulative (or द्वन्द्व) Compounds.
4. Adverbial (or अव्ययीभाव) Compounds.

80. "A **Tatpurusha** (तत्पुरुष) compound may, in general, be described as a compound, which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a **Tatpurusha** stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the **Tatpurusha**-compound is called a **Karmadhâraya**. Again, a **Karmadhâraya**-compound, the first member of which is a cardinal number, is called a **Dvigu**-compound. It will appear, then, that a **Tatpurusha**-compound, to which neither the term **Karmadhâraya** nor the term **Dvigu** is applicable, must, in general, be a compound, the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case.\*" Examples:—

**Tatpurusha only**:—गृहपति-इति the master of the house,  
(orig., गृहपति-पुत्र-इति).

**Karmadhâraya**:—दीर्घ-जीवि a long life.

**Dvigu**:—दश-पद ten paces; नव-वृत्ति nine furrows; अष्ट-लक्षण eight characteristics.

81. "Tatpurusha-compounds in general may be called Determinative compounds; those Tatpurusha-compounds which are neither Karmadhâraya nor Dvigu, **Dependent Determinative** compounds. Karmadhâraya-compounds may be called **Appositional Determinative** compounds, and Dvigu-compounds, **Numeral Determinative** compounds.\*"

**Observation**.—A numeral determinative (द्विगु) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (बहुव्रीहि) compound; e. g., नव-पद nine feet (num. determ. comp.); नव-पद of

\* Vide Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

nine feet (attrib. comp.). Compare Sans. त्रिभुवन the three worlds, viz., heaven, earth and the lower regions (numer. determ. comp.); त्रिलोचन one who has three eyes, a name of Shiva (attrib. comp.).

## Dependent Determinative Compounds.

82. The second member is determined or qualified by the first member, which, if the compound were dissolved, would stand—

1. In the accusative case; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ destroying malice.

2. In the instrumental case; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ killed by a wolf. [for the cattle.]

3. In the dative case; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ the abode

4. In the ablative case; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ estranged from the Daêvas. [of the house.]

5. In the genitive case; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ the master

Note.—Compare the Persian compounds خردخانه, فيل خانه, جہان پناه, بادورچی خانه.

6. In the locative case; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ first (i.e., best) in righteousness.

Compounds of this class consist of—

1. Two substantives; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ a horse-stall.

2. A substantive+an adjective; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ wealth-increasing.

3. A substantive+ a present participle; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ stepping wide. [killed by a dog.]

4. A substantive+ a past participle; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ

5. A substantive+ a root; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ a hero-slayer.

6. An adjective+ a substantive; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ every Druj.

7. A present participle+ a substantive; e. g., ਭ੍ਰਮਮਾਦਿਸ਼੍ਟਮਾਨਸਾ not singing the Gâthâs.

8. A past participle + a substantive; e. g., **—** **—** **—**

**—** one who carries a corpse singly.

9. A root + a substantive; e. g., **—** **—** **—** the king who rules at his will.

10. A preposition + a substantive; e. g., **—** **—** **—** fit for drinking purposes. [water.]

11. A prefix + a substantive; e. g., **—** **—** **—** drought of

12. An adjective + a root; e. g., **—** **—** **—** one who kills a righteous person.

Appositional Determinative (कर्मधारय) Compounds consist of—

Two substantives; e. g., **—** **—** **—** a child like an Âthravan; **—** **—** **—** a she-camel; **—** **—** **—** a she-ass.

An adjective + a substantive; e. g., **—** **—** **—** proper or right food.

Observation.—An appositional determinative (कर्मधारय) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (बहुव्रीहि) compound;

e. g., **—** **—** **—** a long arm (appos. determ. comp.);

**—** **—** **—** having long arms (attrib. comp.). Compare Sans. महाबाहु, a great arm (appos. determ. comp.); महाबाहु, having a great arm (attrib. comp.).

Two adjectives; e. g., **—** **—** **—** wide-flowing.

An adjective + a present participle; e. g., **—** **—** **—** crying out loudly.

<sup>1</sup> Originally, **—** **—** **—**; **—** being euphonically inserted (as **—** in **—**).

<sup>2</sup> Originally, **—** **—** **—**; **—** = **—** speaking; rt. **—** to speak.

**An adjective + a past participle**; e. g., **—** **—** rightly spoken.

**An adjective + a numeral**; e. g., **—** **—** many hundreds. [good actions.

**An adjective + a root**; e. g., **—** **—** doing

**A present participle + a substantive**; e. g., **—** **—** making the trees grow up. [flame.

**An adverb + a substantive**; e. g., **—** **—** ever in

**A reflexive pronoun + a substantive**; e. g., **—** **—** one's own carpet.

**An interrogative pronoun + a substantive**; e. g., **—** **—** what a woman (lit.), i.e., a bad woman. Compare Sans. कुरूप a bad man. [the only-created.

**A numeral + a past participle**; e. g., **—** **—**

**A prefix + a substantive**; e. g., **—** **—** the evil eye.

**A prefix + a past participle**; e. g., **—** **—** well-protected.

**Observation.**—In some Karmadhâraya compounds the qualifying member takes the second place; e. g., **—** **—** the shining sky (lit.) ; name of a person. (Compare **—** **—** Vend. 19, 35); **—** **—**. Comp. Sans. पुरुषव्याघ्र a tiger-like man.

**83.** “An attributive (बहुव्रीहि) compound is one which denotes something else than what is expressed by its members. It generally attributes that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members. When dissolved, it must be expressed by more than two inflected words, viz., by the two words which are its members, generally standing both in the nominative case, and by a relative or demonstrative pronoun in any case except the nominative. A Bahuvrihi-compound has



the nature of an adjective and assumes the gender of the word which expresses that of which the Bahuvrihi-compound forms an attributive."<sup>1</sup> Examples.

सृष्टि-सम-ल- creatures or things which have the seed of sanctity ; स-स-ल- one who has weapons of steel ; ल-ल- (demons who ran) in human shape.

*Note.*—Compare the Persian compounds *بزدل*, *پیدلن*, *ماه روی*.  
Attributive (बहुव्रीहि) compounds consist of—

Two substantives ; e. g., ल-स-स-ल- the offspring (or born) of darkness. [having yellow ears.

An adjective + a substantive ; e. g., ल-स-स-ल-

*Note.*—Compare the Persian compounds *تنگ دست* ; *پاک دامن*, *تیز گام*, *گران بها*.

A substantive + an adjective ; e. g., ल-स-स-ल- desirous of purity. [self-shod.

A reflexive pronoun + a substantive ; e. g., ल-स-स-ल-

A numeral + a substantive ; e. g., ल-स-स-ल- having nine knots. [shapen.

A preposition + a substantive ; e. g., ल-स-स-ल- well-

A prefix + a substantive ; e. g., ल-स-स-ल- well-armed ; ल-स-स-ल- sleepless.

A present participle + a substantive ; e. g., ल-स-स-ल- with snorting horses.

A past participle + a substantive ; e. g., ल-स-स-ल- with the banners uplifted.

84. A Copulative (संज्ञा) compound is one which consists of two nouns, the second member of which takes the dual form, while its first member, as in all compounds, retains the crude base. If the compound were dissolved, its members would have to be expressed

<sup>1</sup> Dr. Kielhorn's Sanskrit Grammar, 3rd Edition, pp. 250-251.

in the singular number with the particle **և** (and) at the end of each word ; as, **անասուն և մարդ** (nom. and acc. dual) : beast and man ; ( if dissolved, **անասուն և մարդ** nom. ; **անասն և մարդ** acc. ).

85. But if these two nouns are not compounded, and if the connecting particle **և** (and) be dropped, they both take the dual form ; as, **Խորդադ և Ամերդադ** Khordād and Amerdād ; **Միտրա և Ահրա** Mithra and Ahura ; **Բաժան և Ման** the pupil and his master ; **Ջուր և Բույս** waters and trees.

86. Further, in the case of the union of two or more nouns without being connected by the particle **և**, each of the nouns takes optionally the dual or the plural form. Examples.

Dual.— **Երկուսն և երկուսն** ( Y. 57, 28 )

( Y. 57, 28 )

**Երկուսն և երկուսն** ( Yt. 10, 119 )

( Yt. 10, 119 )

Plural.— **Երկուսն և երկուսն** ( Visp. 10, 1 )

( Visp. 10, 1 )

( Frag. III., 1 )

( Frag. III., 1 )

87. When two plural nouns connected by **և** are compounded, the first noun rejects both the plural termination and the connecting particle, and the second noun, the particle **և** only ; as, **Երկուսն և երկուսն** (orig., **Երկուսն և երկուսն**) lands and fields. ( Yt. 8, 42. )





Instr.	आ	भ्याम्	भिः (i.e., भिस्)
Dat.	ए	भ्याम्	भ्यः (i.e., भ्यस्)
Abl.	अः (i.e., अस्)	भ्याम्	भ्यः (i.e., भ्यस्)
Gen.	अः (i.e., अस्)	ओः (i.e., ओस्)	आम्
Loc.	इ	ओः (i.e., ओस्)	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 3em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle;">             १७, १७<sup>५</sup>              २७, २७<sup>५</sup> </div> </div>

Voc. crude form<sup>6</sup>, or } same as nom. dual, same as nom. plu.<sup>7</sup>  
 same as nom. sing. }

<sup>1</sup> In some cases,  $\text{မူ, မူဝေ}$  or  $\text{မူဝေ}$  is substituted for  $\text{မူ}$ ;  
e. g.,  $\text{မူဝေသေ, မူဝေသေသေ, မူဝေသေသေသေ}$ .

<sup>2</sup> Nominal bases ending in vowels sometimes take the termination **𑌕𑌃𑌃** or **𑌕𑌃𑌃𑌃**; as, **𑌕𑌃𑌃𑌃𑌃** instr. dual; **𑌕𑌃𑌃𑌃𑌃𑌃𑌃** dat. dual; **𑌕𑌃𑌃𑌃𑌃𑌃𑌃𑌃** abl. dual; **𑌕𑌃𑌃𑌃𑌃𑌃𑌃𑌃𑌃** (an eye-brow) forms its dat. dual **𑌕𑌃𑌃𑌃𑌃𑌃𑌃𑌃𑌃𑌃𑌃𑌃𑌃𑌃**. Compare Sanskrit भ्याम् (in अभिभ्याम्, गुरुभ्याम्, &c.).

<sup>5</sup> Occasionally, ချာ is changed to ချာ့ or ချာဃ်; as, -ချာဃ်  
ချာ့ဃ်, ချာဃ်ချာဃ် [ချာဃ်ချာဃ်]

\* Sometimes, though seldom, **اس**; as, **اس**, **اس**.

<sup>5</sup> ו or וו is used after א, מ and ל; in all other cases it is changed to וי or ווי; as, וואסער, ווען, ווארט, וואונדערלעך; but, וויאזוי, וויבאלד, ווייל, ווימאל, וויניג, וויפיל.

<sup>6</sup> Some feminine nouns ending in **ـة** or **ـى** form their voc. sing. in **يَا**; as, **يَا زَيْنَبَ** (fr. **زَيْنَبَ**), **يَا مَرْيَمَ** (fr. **مَرْيَمَ**). A few nouns ending in consonants have their voc. sing. same as the nom. sing.; as, **يَا مُحَمَّدَ** (fr. **مُحَمَّدَ**), **يَا عَلِيَّ** (fr. **عَلِيَّ**); **يَا هَاشِمَ**, **يَا عَلِيَّ بْنَ أَبِي تَالِبٍ**, &c.

93. The above case-terminations undergo various changes, especially when added to bases ending in vowels; these changes are best learnt from the paradigms given under the various declensions. Terminations beginning with vowels may, for convenience sake, be called **vowel-terminations**, terminations beginning with consonants, **consonantal-terminations**.

According to the final letter of the base, the Declension of nouns substantive and adjective is divided into—

(1) Declension of bases ending in vowels or Declension of **vowel-bases**; and

(2) Declension of bases ending in consonants or Declension of **consonantal bases**.

It should be noted that all the inflected forms of nouns, given in the following paradigms, are not actually found in the sacred writings. The Avesta literature being very limited, the student will meet with some particular inflected forms of one noun; while the complement is supplied from some other noun of the same base. These paradigms will help the student in remembering the rules. The examples of the inflected forms of nouns given below the paradigms are such as are *actually* met with in Avesta. Though the regular forms of inflected nouns are numerous and frequent, the variations from the prescribed rules are not few, as will be seen from the examples.

## Declension of crude bases ending in vowels.

### 94. Bases ending in $\text{ـ}$ —Masculine.

REMARKS.—In the nom. sing., the final of the base unites with the case-termination to  $\text{ـ}$ , except when followed by  $\text{ـ}$  or  $\text{ـ}$ . The abl. sing. optionally takes  $\text{ـ}$ , and before the enclitic particle  $\text{ـ}$ ,  $\text{ـ}$ , instead of the termination. In the gen. sing.,  $\text{ـ}$  is substituted for  $\text{ـ}$ . The gen. du. inserts  $\text{ـ}$  before the termination. The loc. du. substitutes  $\text{ـ}$  for  $\text{ـ}$ . The nom. and acc. plu. generally take the terminations  $\text{ـ}$ .

<sup>7</sup> The crude form is generally used in the case of nominal bases ending in  $\text{ـ}$ ; as,  $\text{ـ}$ ,  $\text{ـ}$ ,  $\text{ـ}$ , &c.

and ്, respectively, instead of ്. These (*viz.*, ് and ്), being coalesced with the preceding vowel, become ് and ്. In some cases, the acc. plu. ends in ് or ്. The crude base itself is often used for the nom. and acc. plu. The instr. plu. substitutes ് for ്. The terminations ്, ് and ് (്) insert ് before them. The gen. plu. substitutes, in most cases, ് for ്.

☞ It should be remembered that crude nominal bases ending in ് are either masculine or neuter, except those ending in the secondary suffix ്; *e. g.*, ്, ്, ്, &c. These are either masculine or feminine.

CAUTION.—When final letters of nominal crude bases come in contact with initial letters of case-terminations, the rules of euphonic changes (*sandhi*) must be observed.

## 95. ് (a son)—MASCULINE.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	്	്	{ ് ്
Acc.	്	്	{ ് ്
Instr.	്	്	്

<sup>1</sup> Compare ് with Vedic असु; *e. g.*, देवासु = ്

<sup>2</sup> Compare Vedic ऐस्; *e. g.*, नद्यैस् (from नदी a river).

<sup>3</sup> But when followed by the enclitic particle ് or ്, ്, ്.





Acc. Sing.—**දෙසෙලාමු, දෙසෙල, &c.** Besides the final **ඌ** changing its preceding **ඌ** to **ඳ**, **ඳ** (Gâth.); the accusative singular of nominal bases ending in **ඌ** also terminates in **ඳ**, **ඳෙ, ඳ, දේ, දෙ, දි; e. g., දොළ** (= **ඌ + ආදාළ**); **දේළ** (= **ඌ + ආදාළ**); **දෙල්ලාමු**, also **දොල්ලාමු** (= **ඌ + ආදාල්ලාමු**); **දෙලාඳ**, also **දොලාඳ**, **දොඳ** (= **ඌ + ආදාලාඳ**); similarly, **දෙලාදෙල්ල**, also **දොලාදෙල්ල** Geld. Yt. 15, 31; **දොඳු** (= **ඌ + ආදාදු**); also, **දොඳු** Geld. Yt. 8, 28; **දොදිඳ** (= **ඌ + ආදාදිඳ**); **දෙල්** (= **ඌ + ආදල්**); **දොදො** (= **ඌ + ආදො**); **දොළ** (= **ඌ + ආදොළ**). For particulars, see pp. 28-30.

[illegible]

Mark **ܡܪܝܢܐ** (ܡܪܝܢܐ) acc. pl. Yaç. 12, 1.

Instr. Sing.—പ്രസംഗം, പ്രസംഗം, പ്രസംഗം, പ്രസംഗം

Instr. Da. — ה'תרמ"ב, ה'תרמ"ג, ה'תרמ"ד



Gen. Du.—မင်းသား, မင်းသမီး, မင်းသားမိ, -မင်းသားမိ  
-မင်းသားမိ

[illegible]

Loc. Sing.—**ᠮᠤᠨᠭᠡᠢ** ᠰᠤᠶ᠋ᠠᠨ, ᠮᠤᠨᠭᠡᠢ ᠰᠣᠩᠭᠤᠯᠤᠳᠤ, ᠮᠤᠨᠭᠡᠢ ᠰᠤᠶ᠋ᠠᠨ, ᠮᠤᠨᠭᠡᠢ ᠰᠣᠩᠭᠤᠯᠤᠳᠤ, (also ᠮᠤᠨᠭᠡᠢ ᠰᠣᠩᠭᠤᠯᠤᠳᠤ Geld.; fr. ᠮᠤᠨᠭᠡᠢ ᠰᠣᠩᠭᠤᠯᠤᠳᠤ); ᠮᠤᠨᠭᠡᠢ ᠰᠤᠶ᠋ᠠᠨ. It should be remembered that **ᠮᠤ** at the end of a word is always shortened to **ᠮ**, except when followed by the enclitic particle **-ᠨ** or **-ᠬᠤ**; e. g., **ᠮᠤᠨᠭᠡᠢ ᠰᠤᠶ᠋ᠠᠨ-ᠨ**, **ᠮᠤᠨᠭᠡᠢ ᠰᠣᠩᠭᠤᠯᠤᠳᠤ-ᠨ**. Sometimes, especially in the Gāthâ dialect, the final **ᠮᠤ** is changed to **ᠨᠢ**; e. g., **ᠨᠢᠰᠤᠶ᠋ᠠᠨ**, **ᠨᠢᠰᠣᠩᠭᠤᠯᠤᠳᠤ**, **ᠨᠢᠰᠤᠶ᠋ᠠᠨ**, **ᠨᠢᠰᠣᠩᠭᠤᠯᠤᠳᠤ**, **ᠨᠢᠰᠤᠶ᠋ᠠᠨ**, **ᠨᠢᠰᠣᠩᠭᠤᠯᠤᠳᠤ**. In some cases, **ᠨᠠ** is substituted for **ᠨ** in the loc. sing.; e. g., **ᠨᠠᠰᠤᠶ᠋ᠠᠨ**, **ᠨᠠᠰᠣᠩᠭᠤᠯᠤᠳᠤ**, **ᠨᠠᠰᠤᠶ᠋ᠠᠨ**, **ᠨᠠᠰᠣᠩᠭᠤᠯᠤᠳᠤ**, **ᠨᠠᠰᠤᠶ᠋ᠠᠨ**. Sometimes, though rarely, the final of the base is dropped before **ᠨᠠ**; e. g., **ᠨᠠᠰᠤᠶ᠋ᠠᠨ**, (also **ᠨᠠᠰᠤᠶ᠋ᠠᠨ**, fr. **ᠨᠠᠰᠤᠶ᠋ᠠᠨ**); **ᠨᠠᠰᠣᠩᠭᠤᠯᠤᠳᠤ**, (also, **ᠨᠠᠰᠣᠩᠭᠤᠯᠤᠳᠤ**, fr. **ᠨᠠᠰᠣᠩᠭᠤᠯᠤᠳᠤ** in the same place).

Loc. Du.—နာမရဿ Geld. Y. 44, 14; နာမ

[illegible]



Nom. Du.—١٠٠٠ (fem.) two mountains.

Gen. Plu.—**ἄνθρωπος**

Loc. Plu.—

**99. Bases ending in  $\omega$  —Neuter.**

*Note.*—The declension of the masculine and neuter nouns of the same base differs in the nominative and accusative only<sup>1</sup>; while all the other cases are alike.

REMARKS.—The neuters ending in **u** affix **6** in the nom. and acc. sing. To the nom. and acc. dual and plural, no case-termination is affixed, only the crude form being used. The remaining cases are like those of the mas. of the same base.

صدق (truthfulness)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	فَتْرٌ	فَتْرَانِ	فَتْرٌ
Acc.	فَتْرًا	فَتْرَيْنِ	فَتْرًا

☞ The rest of the cases follow the analogy of **אֶלֶף** (mas.).

100. Other inflected forms of the same base :—

[illegible]

Nom. and Acc. Du.—**ሐይለማርያም** ሐይለማርያም ሐይለማርያም

Wester., 𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜

Nom. and Acc. Plu.—مُتَلَمِّدِينَ، مُتَلَمِّدٌ، مُتَلَمِّدُونَ.

<sup>1</sup> The same rule holds good in Sanskrit and Latin ; as, Sans. मनस्, गतम् ; Lat. Regam, Opus (nom. and acc. sing.).

## 101. Bases ending in **ـ**—Feminine.

*Note.*—Crude bases ending in **ـ** are, in most cases, feminine.

**REMARKS.**—In the nom. and voc. sing., the final **ـ** is changed to **ـِ**, sometimes, to **ـُ**, and no termination is added. In the instr., dat., abl. and gen. sing., the final **ـ** is shortened, and **ـد** is inserted before the case-termination. The loc. sing. is formed either by shortening or dropping the final vowel and substituting **ـد** for the termination. Before the termination of the gen. plu., the final of the base is shortened; and **ـِ** is substituted, in most cases, for **ـِ**. The nom. and acc. du. optionally take **ـ** for **ـ**.

## 102. **سند** (an instrument)—Feminine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	<b>سند</b> } <b>سند</b> }	<b>سند</b> } <b>سند</b> }	<b>سند</b> } <b>سند</b> }
Acc.	<b>سند</b> { <b>سند</b> }	<b>سند</b> { <b>سند</b> }	<b>سند</b> { <b>سند</b> }
Instr.	<b>سند</b>	<b>سند</b>	<b>سند</b>
Dat.	<b>سند</b>	<b>سند</b>	<b>سند</b>
Abl.	<b>سند</b>	<b>سند</b>	<b>سند</b>
Gen.	<b>سند</b>	.....	<b>سند</b>
Loc.	<b>سند</b> } <b>سند</b> }	.....	<b>سند</b>
Voc.	<b>سند</b> } <b>سند</b> }	<b>سند</b>	<b>سند</b> } <b>سند</b> }

### 103. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.— $\text{गङ्गा}, \text{गङ्गाय}, \text{गङ्गायाम्}, \text{गङ्गायः}$ ,  
(Geld.  $\text{गङ्गायाम्}$  Yt. 16, 3);  $\text{गङ्गाय}, \text{गङ्गायाम्}, \text{गङ्गायः}$  (fr.  
 $\text{गङ्गायाम्}$ ),  $\text{गङ्गायः}$  (from  $\text{गङ्गायाम्}$ ),  $\text{गङ्गायः}$ ,  
 $\text{गङ्गायाम्}$  Yt. 13, 99.

Nom. Du.— $\text{गङ्गायः}, \text{गङ्गायः}, \text{गङ्गायः}$

Nom. and Acc. Plu.— $\text{गङ्गायः}, \text{गङ्गायः}, \text{गङ्गायः}$ ,  
 $\text{गङ्गायः}$  (also,  $\text{गङ्गायः}$  Geld. Gäh. 4, 9.), &c.  $\text{गङ्गा}$  is a phonetic  
change of  $\text{गङ्गा}$  at the end of words;  $\text{गङ्गा}$  always takes a redun-  
dant  $\text{गङ्गा}$  after it, when followed by the enclitic particle  $\text{अम्}$   
or  $\text{यम्}$ ; e. g.,  $\text{गङ्गायाम्}, \text{गङ्गायाम्}, \text{गङ्गायाम्},$   
 $\text{गङ्गायाम्}$  (Geld. Gäh. 4, 10). Mark  $\text{गङ्गायाम्}$  Wester.,  
 $\text{गङ्गायाम्}$  Geld. (Yt. 17, 10.) sweethearts.

Acc. Sing.  $\text{गङ्गाय}, \text{गङ्गायः}, \text{गङ्गायाम्}, \text{गङ्गायः}, \text{गङ्गायः},$   
 $\text{गङ्गायः}, \text{गङ्गायः}, \text{गङ्गायः}$  Yt. 12, 17;  $\text{गङ्गायः}$

Acc. Du.— $\text{गङ्गायः}, \text{गङ्गायः}, \text{गङ्गायः},$   
 $\text{गङ्गायः}, \text{गङ्गायः}, \text{गङ्गायः}$

Instr. Sing.— $\text{गङ्गाय}, \text{गङ्गायाम्}, \text{गङ्गायः}, \text{गङ्गायः},$   
 $\text{गङ्गायः}, \text{गङ्गायः}$ . Sometimes,  $\text{गङ्गा}$  is not inserted; as,  
 $\text{गङ्गाय}$ , (also,  $\text{गङ्गायाम्}$ ).  $\text{गङ्गायः}, \text{गङ्गायः}, \text{गङ्गायः}$   
Geld. Yaç. 11, 18. (Nota.—Some Vedic feminines in  $\text{गा}$  also do  
not insert  $\text{गङ्गा}$ ; as,  $\text{वारा}$  instead of  $\text{वारगङ्गा}$ —Benfey).

Instr. Du.— $\text{गङ्गाय}, \text{गङ्गायः}$

Instr. Plu.— $\text{गङ्गायः}$

Dat. Sing.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**; **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** Geld. Y. 9, 4, 7.  
 9, 12; **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**; **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** Geld. Yt.  
 4, 3 (for **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**); **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**

Dat. Du.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**.

Dat. Plu.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**. Some-  
 times, **ᠳᠠᠨᠠᠨ** is substituted for **ᠳᠠᠨᠠᠨ**, as, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**

Abl. Sing.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, (fr. **ᠳᠠᠨᠠᠨᠠᠭ** Aurora) —**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**,  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** (also, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**), **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**,  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**

Abl. Plu.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**,  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**

Gen. Sing.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** (fr.  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**; fem. of **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**); **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**  
 Geld.; **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, (for **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**), **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** (for **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**) Y. 43,  
 13; **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**; **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, also,  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** Geld. Yağ. 9, 18.

Gen. Plu.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** (from **ᠳᠠᠨᠠᠨᠠᠭ**); **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**  
 (= **ᠳᠠᠨ** + **ᠳᠠᠨᠠᠨᠠᠭ**) Vend. 5, 24; **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**  
 Loc. Sing.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**,  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** (fr. **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**); **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ** (Yt. 5, 73); **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**  
 (Vend. 4, 29).

Loc. Plu.—**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**,  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**, **ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**,  
**ᠳᠠᠨᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭ**





	Singular.	Plural.
Gen.	$\left. \begin{array}{l} \text{ᠠᠭᠤᠰᠤ} \\ \text{ᠠᠭᠤᠰᠤᠨ} \\ \text{ᠠᠭᠤᠰᠤᠨ} \end{array} \right\}$	ᠠᠭᠤᠰᠤᠨ
Loc.	ᠠᠭᠤᠰᠤ	ᠠᠭᠤᠰᠤᠨ
Voc.	$\left. \begin{array}{l} \text{ᠠᠭᠤᠰᠤ} \\ \text{ᠠᠭᠤᠰᠤ} \end{array} \right\}$	ᠠᠭᠤᠰᠤᠨ

### 106. Other inflected forms of the same base :—

Nom. Sing.—ᠠᠭᠤᠰᠤ, ᠠᠭᠤᠰᠤᠨ, ᠠᠭᠤᠰᠤᠨ, ᠠᠭᠤᠰᠤᠨ

Nom. Plu.—ᠠᠭᠤᠰᠤᠨ

Acc. Sing.—ᠠᠭᠤᠰᠤ, ᠠᠭᠤᠰᠤᠨ, ᠠᠭᠤᠰᠤᠨ

Acc. Plu.—ᠠᠭᠤᠰᠤᠨ

Dat. Sing.—ᠠᠭᠤᠰᠤᠨ; also, ᠠᠭᠤᠰᠤᠨ Vend. 14, 9.

Dat. Plu.—ᠠᠭᠤᠰᠤᠨ, ᠠᠭᠤᠰᠤᠨ, ᠠᠭᠤᠰᠤᠨ

Gen. Sing.—ᠠᠭᠤᠰᠤᠨ

Gen. Plu.—ᠠᠭᠤᠰᠤᠨ (orig., ᠠᠭᠤᠰᠤᠨ) Y. 61, 3.

Voc. Sing.—ᠠᠭᠤᠰᠤ, ᠠᠭᠤᠰᠤᠨ Geld. Y. 8, 5;  
Y. 52, 5; also ᠠᠭᠤᠰᠤᠨ, ᠠᠭᠤᠰᠤᠨ

Voc. Plu.—ᠠᠭᠤᠰᠤᠨ Y. 65, 12.

### 107. Bases ending in ' Masculine and Feminine :—

REMARKS.—The instr. sing. retains the crude form. In the dat. sing., the final of the base is gunated (i.e., changed to its guṇa equivalent) before the termination. The abl. and gen. sing.,

<sup>1</sup> As, ᠠᠭᠤᠰᠤᠨ ᠠᠭᠤᠰᠤᠨ (Y. 30, 9; Y. 31, 4).

after changing the final ' to ॠ, substitute ॡ and ॢ for ॣ and ।, respectively. The loc. sing. forms are rare; the final ' is changed to ॠ or ॡ and no termination is affixed. In the voc. sing., the vowel of the base is, in most cases, changed to ॠ. The nom. and acc. dual retain only the crude form. In the nom. and acc. plu., the final vowel is gunated before the termination. The acc. plu. is, in several cases, formed by affixing ॢ instead of the termination. The gen. plu. mostly substitutes ॥ for ॥.

108. **ᠮᠤᠨᠤᠯᠠ** (a mountain)—Masculine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ᠠᠨᠠᠭ	ᠠᠨᠠᠭ	ᠠᠨᠠᠭᠤᠨ ᠠᠨᠠᠭᠤᠨ
Acc.	ᠠᠨᠠᠭ	ᠠᠨᠠᠭ	ᠠᠨᠠᠭᠤᠨ ᠠᠨᠠᠭᠤᠨ
Instr.	ᠠᠨᠠᠭ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
Dat.	ᠠᠨᠠᠭᠤᠨ ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
Abl.	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
Gen.	ᠠᠨᠠᠭᠤᠨ	.....	ᠠᠨᠠᠭᠤᠨ
Loc.	ᠠᠨᠠᠭ	.....	ᠠᠨᠠᠭᠤᠨ
Voc.	ᠠᠨᠠᠭ ᠠᠨᠠᠭ	.....	ᠠᠨᠠᠭᠤᠨ

**109. Other inflected forms, both regular and irregular, of the same base :—**

Nom. Sing.—**ယောကျ်ား**, **မိန်းမ**, **လူ**,  
**အိမ်**, **ကျွန်း** Yt. 10, 78. **အိမ်**

Yt. 16, 19. မုလ္လကမ္ပ (for မုလ္လကမ္ပ) Y. 44, 9. မုလ္လကမ္ပ,  
မုလ္လကမ္ပ, မုလ္လကမ္ပ Geld. Yt. 1, 14.

Nom. and Acc. Du.—မုလ္လကမ္ပ, မုလ္လကမ္ပ

Nom. Plu.—မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ,  
မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ-မုလ္လကမ္ပ

Acc. Sing.—မုလ္လကမ္ပ; မုလ္လကမ္ပ (the final ာ is guṇa-  
 ted); မုလ္လကမ္ပ-မုလ္လကမ္ပ (the final ာ is vṛiddhied) a good compa-  
 nion, Y. 46, 13.

Acc. Plu.—မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ-မုလ္လကမ္ပ,  
မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ,  
မုလ္လကမ္ပ, also, မုလ္လကမ္ပ; မုလ္လကမ္ပ (Y. 10, 11);  
မုလ္လကမ္ပ, မုလ္လကမ္ပ (Geld. Yt. 8, 46), lakes. Sometimes,  
 though, seldom, the acc. plu. subjoins မုလ္လကမ္ပ, မုလ္လကမ္ပ (Gāth.) to  
 the base; e. g., မုလ္လကမ္ပ, မုလ္လကမ္ပ (fr. မုလ္လကမ္ပ a bone).

Instr. Sing.—မုလ္လကမ္ပ, မုလ္လကမ္ပ

Instr. Du.—မုလ္လကမ္ပ

Dat. Sing.—မုလ္လကမ္ပ, at the end of a word, is a phonetic change  
 of မုလ္လကမ္ပ, which, before the enclitic particle မုလ္လကမ္ပ or မုလ္လကမ္ပ,  
 retains its original form. မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ,  
မုလ္လကမ္ပ. Mark မုလ္လကမ္ပ (fr. မုလ္လကမ္ပ the  
 master) Y. 53, 4.

Gen. Sing.—မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ, မုလ္လကမ္ပ  
 (for မုလ္လကမ္ပ), မုလ္လကမ္ပ (Geld. မုလ္လကမ္ပ Yt. 14, 2).

Gen. Plu.—မုလ္လကမ္ပ, မုလ္လကမ္ပ (fr. မုလ္လကမ္ပ); မုလ္လကမ္ပ  
 (from မုလ္လကမ္ပ); မုလ္လကမ္ပ (fr. မုလ္လကမ္ပ)



Acc. Sing.—မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ,  
မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ

Acc. Du.—မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ (၁၁၁)  
 twice nine=18.

Acc. Plu.—မေတ္တေ (Khor. Nyā. 1); မေတ္တေ, မေတ္တေ,  
မေတ္တေ (Yt. 10, 72). မေတ္တေ (Wester.), မေတ္တေ,  
မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ,  
မေတ္တေ, မေတ္တေ, မေတ္တေ

Instr. Sing.—မေတ္တေ, မေတ္တေ, မေတ္တေ Geld. (Y.  
 55, 4). မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ,  
မေတ္တေ, မေတ္တေ, မေတ္တေ

Dat. Sing.—မေတ္တေ Y. 23, 3. မေတ္တေ Y. 64, 14  
 (f being dropped); မေတ္တေ, မေတ္တေ, မေတ္တေ,  
မေတ္တေ (fr. မေတ္တေ); မေတ္တေ Geld. (fr. မေတ္တေ);  
မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ

Dat. Du.—မေတ္တေ, မေတ္တေ

Abl. Sing.—မေတ္တေ; မေတ္တေ (from  
မေတ္တေ love, peace).

Abl. Plu.—မေတ္တေ from the abodes.

Gen. Sing.—မေတ္တေ, မေတ္တေ, မေတ္တေ,  
မေတ္တေ (Vend. 20, 3); မေတ္တေ, မေတ္တေ (Y. 32, 3);  
မေတ္တေ (fr. မေတ္တေ).

Gen. Plu.—မေတ္တေ, မေတ္တေ

Loc. Sing.—မေတ္တေ, မေတ္တေ, မေတ္တေ

အနာသာယာ, နှစ်, နှစ်သား, နှစ်သားနှင့်, -အနာသာယာ, နှစ်, နှစ်သား (Y. 31, 8) in the creation. (Rev. Dr. Mills).

Voc. Sing.—အနာသာယာ, နှစ်သား, နှစ်သားနှင့်, နှစ်သား

## 112. Bases ending in ဝ—Neuter.

REMARKS.—Neuter nouns ending in ဝ retain the crude form, in the nom. and acc. sing., dual and plural, without adding any termination. The final vowel is sometimes lengthened in the dual. The rest of the cases are like the mas. of the same base.

Note.—The same rule holds good with regard to neuter nouns ending in ဝ.

### အလင်း (light)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	အလင်း	အလင်း	အလင်း
Acc.	အလင်း	အလင်း	အလင်း

The rest of the cases follow the analogy of အလင်း (mas.).

## 113. Other inflected forms of the same base :—

Nom. Sing.—အလင်း, အလင်း ( Sans. अग्नि ).

Acc. Sing.—အလင်း, အလင်း, အလင်း, အလင်း

Acc. Du.—အလင်း, အလင်း both eyes.

Acc. Plu.—အလင်း (in အလင်း အလင်း အလင်း)

အလင်း Yag. 57, 4 ); အလင်း Yt. 5, 130; Yt. 17, 7  
အလင်း Yt. 24, 45.

## 114. Bases ending in ဃ—Feminine.

REMARKS.—The nom. sing. shortens the final ဃ without adding any termination. In the dat., abl. and gen. singular, the vowel of the termination is lengthened. In the nom. and acc. plu.,





Nom. Plu.—မုခရာသယျာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်,  
မုခရာသ, မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်,  
မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်

Acc. Sing.—မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်,  
 Wester. Yt. 16, 1; မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်,  
မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်

Acc. Plu.—မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်,  
မုခရာသ, မုခရာသယာဉ်, မုခရာသယာဉ် (from မုခရာသယာဉ်);  
မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ် (fr. မုခရာသ a maid);  
မုခရာသယာဉ် (male-mated); မုခရာသယာဉ်, မုခရာသယာဉ်,  
မုခရာသယာဉ်

Instr. Sing.—မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်,  
မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်

Instr. Plu.—မုခရာသယာဉ်

Dat. Sing.—မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်, -မုခရာသ  
မုခရာသယာဉ် (fr. မုခရာသယာဉ်)

Dat. Plu.—မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်

Abl. Sing.—မုခရာသယာဉ်, မုခရာသယာဉ်, မုခရာသယာဉ်,  
မုခရာသယာဉ် (Geld. မုခရာသယာဉ် Yt. 13, 71).

Abl. Plu.—မုခရာသယာဉ်, မုခရာသယာဉ်

Gen. Sing.—မုခရာသ, မုခရာသ, မုခရာသ, မုခရာသ,  
မုခရာသ, မုခရာသ, မုခရာသ, မုခရာသ,  
မုခရာသ, မုခရာသ, မုခရာသ (Geld. -မုခရာသ  
မုခရာသ); မုခရာသ, မုခရာသ, မုခရာသ

്, ് (Geld. ്, fr. ്);  
 ്, ്, ്- ്, ്,  
 ്, ്, ് (fr. ്)

Gen. Plu.—്, ്, ്,  
 ് Yt. 13, 91. ്, ്,  
 ് Geld. Visp. 11, 14.

Loc. Sing.—് (fr. ്) Yt. 5, 54.

Loc. Plu.—്, ്, ്

Voc. Sing.—്, ്, ്, ്,  
 ്, ്

Voc. Plu.—്, ് (see Y. 8, 3);  
 ് (see Y. 68, 12).

## 117. Bases ending in ്—Masculine and Feminine.

REMARKS.—The instr. sing. generally retains the crude form. In the dat. sing., the final vowel is changed to its guna equivalent before the termination. The abl. and gen. sing., after changing the final ് to ്, substitute ് and ് for ് and ്, respectively.<sup>1</sup> Occasionally, the gen., loc. and voc. sing. take ് instead of the termination. Sometimes, the loc. du. substitutes ് for ്. The nom. and acc. dual either retain the final ് or lengthen it without any termination. In the nom. and acc. plu., the final vowel is changed to its guna equivalent before the ter-

<sup>1</sup> Sometimes, the gen. sing. changes the final vowel to its vridhhi equivalent before affixing ്; e. g., ്

<sup>2</sup> Sometimes, though rarely, the voc. sing. rejects the final ് before ്; e. g., ് (fr. ്)

mination; sometimes,  $\text{מֶלֶךְ}$  is affixed after lengthening the final vowel. The gen. plu. optionally substitutes  $\text{מַלְכֵי}$  for  $\text{מַלְכֵי}$ .

### 118. $\text{עוֹלָם}$ (the world)—Masculine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	$\text{עוֹלָם}$	$\text{עוֹלָם}$	$\text{עוֹלָמוֹת}$
Acc.	$\text{עוֹלָם}$	$\text{עוֹלָם}$	$\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$
Instr.	$\text{עוֹלָם}$	$\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$
Dat.	$\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$
Abl.	$\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$
Gen.	$\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$
Loc.	$\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$ $\text{עוֹלָמוֹת}$	$\text{עוֹלָמוֹת}$
Voc.	.....	.....	.....

### 119. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.— $\text{עוֹלָמוֹת}$ ,  $\text{עוֹלָמוֹת}$ ,  $\text{עוֹלָמוֹת}$ , also  $\text{עוֹלָמוֹת}$

$\text{עוֹלָמוֹת}$  Geld. Y. 31, 9.  $\text{עוֹלָמוֹת}$ ,  $\text{עוֹלָמוֹת}$ ,  $\text{עוֹלָמוֹת}$ ,  
 $\text{עוֹלָמוֹת}$ ,  $\text{עוֹלָמוֹת}$ ,  $\text{עוֹלָמוֹת}$  (Geld.  $\text{עוֹלָמוֹת}$ );  
 $\text{עוֹלָמוֹת}$ ,  $\text{עוֹלָמוֹת}$



Abl. Sing.—**ද්විතීයාදියො, ද්විතීයො** Geld., **ද්විතීයො**  
Wester. Yt. 8, 32; (fr. **ද්විතීයො**)

Abl. Plu.—**ද්විතීයො, ද්විතීයො**

Gen. Sing.—**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො,**  
**ද්විතීයො, ද්විතීයො, ද්විතීයො** (Geld.), **ද්විතීයො, ද්විතීයො,**  
**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො** Geld. Yt.  
14, 11; **ද්විතීයො-ද්විතීයො, ද්විතීයො-ද්විතීයො** Geld.; **ද්විතීයො,**  
**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො,**  
**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො,**  
**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො,**  
**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො**

Gen. Du.—**ද්විතීයො, ද්විතීයො** (fr. **ද්විතීයො**); **ද්විතීයො,**  
**ද්විතීයො-ද්විතීයො** Geld. Yt. 13, 115.

Gen. Plu.—**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො,**  
**ද්විතීයො, ද්විතීයො, ද්විතීයො**

Loc. Sing.—**ද්විතීයො, ද්විතීයො, ද්විතීයො** (Y. 62, 6);  
**ද්විතීයො, ද්විතීයො** Wester. Y. 30, 10; **ද්විතීයො** (Visp. 14, 2);  
**ද්විතීයො, ද්විතීයො** (the final 'y' being dropped);  
**ද්විතීයො** Y. 48, 4 (fr. **ද්විතීයො**); **ද්විතීයො** Y. 65, 9.

Loc. Du.—**ද්විතීයො, ද්විතීයො** is used for both the loc. sing. and  
the loc. dual (see Vend. 19, 27; Y. 41, 3).

Loc. Plu.—**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො,**  
**ද්විතීයො**. Mark **ද්විතීයො** Y. 51, 9 (fr. **ද්විතීයො**, the world).

Voc. Sing.—**ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො** Yt. 10, 115;  
**ද්විතීයො** Y. 10, 2; **ද්විතීයො, ද්විතීයො, ද්විතීයො, ද්විතීයො,**



	<i>Singular.</i>	<i>Plural.</i>
Acc.	} (Gáth.)	} - -
Instr.		
Dat.		
Abl.		
Gen.		
Loc.		
Voc.		

## 124. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—, ,

Nom. Plu.—, , , -  
 , (Geld. Y. 9, 23).

Acc. Sing.—, , ,

Acc. Dual.— (Yt. 10, 117).

Acc. Plu.—, Yt. 8, 9; ,  
 , , , ,

Dat. Sing.— Geld. Yt. 16, 19; ,  
 Geld. Yt. 18, 66; , Geld. Yt. 5, 29; ,

Dat. Plu.—

Abl. Sing.—*မုန့်မဟာသေ, မုန့်မဟာသေ, မဟာသေ* Vend. 10, 5.

Abl. Plu.—*မုန့်မဟာသေ* (Geld. *မုန့်မဟာသေ* Yt. 17, 14).

Gen. Sing.—*မဟာသေ, မဟာသေ, မဟာသေ, မဟာသေ*

Wester. Vend. 10, 17; *မဟာသေ-မဟာသေ, မဟာသေ*

Geld. Yt. 13, 133 (fr. *မဟာသေ*, law, precept).

Gen. Plu.—*မဟာသေ, မဟာသေ*

Loc. Sing.—*မဟာသေ-မဟာသေ, မဟာသေ, မဟာသေ, မဟာသေ*  
*မဟာသေ, မဟာသေ* (fr. *မဟာသေ* broad); *မဟာသေ* Y. 50, 12;  
*မဟာသေ* Y. 50, 13 (fr. *မဟာသေ* a bridge).

Loc. Plu.—*မဟာသေ*

Voc. Plu.—*မဟာသေ* Yt. 8, 29.

125. Feminine nouns ending in *၇* are rare, and their inflected forms are rarer still; e. g., *မုန့်မဟာသေ* (=မုန့်, မုန့် dust); *မုန့်မဟာသေ* nom. sing.; *မုန့်မဟာသေ* acc. sing.; *မုန့်မဟာသေ* (the second member of the compound to form the feminine of a certain class of quadrupeds; as, *မဟာသေ-မဟာသေ* (a mare); *မဟာသေ* nom. sing.

## 126. *မဟာသေ* (mas. a bull, fem. a cow).

Singular.

Plural.

Nom. *မဟာသေ*

*မဟာသေ, မဟာသေ*

Acc. *မဟာသေ, မဟာသေ*  
*မဟာသေ*

*မဟာသေ, မဟာသေ*  
*မဟာသေ* (Y. 46, 4)

Instr. *မဟာသေ*  
*မဟာသေ* (Y. 46, 19)

*မဟာသေ*

Dat. *မဟာသေ*  
*မဟာသေ* (Gath.)

*မဟာသေ*

<sup>1</sup> Compare Sans. *मृग* a milch cow.



	<i>Singular.</i>	<i>Plural.</i>
Abl.	ද්වූල	ද්වූල
Gen.	ද්වූල, ද්වූල } ද්වූල	ද්වූල
Loc.	ද්වූල	ද්වූල
Voc.	ද්වූල	ද්වූල

*Note.*—ද්වූල gen. du. (Yt. 13, 127 ද්වූල-ද්වූල)

## Declension of Crude Bases ending in Consonants.

127. Consonantal bases are divided into:—

(1). **Unchangeable Bases**, *i.e.*, bases which either undergo no change at all, or generally undergo only such changes as are required by the rules of *sandhi*.

These generally include (1) monosyllabic bases (as, *සා, දා, වා, ණා, &c.*), (2) compound nominal bases, the last members of which are roots (as, *දා-දා, වා-වා, ණා-ණා, සා-සා, දා-දා, වා-වා, ණා-ණා, සා-සා, &c.*), and (3) bases ending in *දා, වා, ණා* and *සා* (as, *දා-දා, වා-වා, ණා-ණා, සා-සා, &c.*).

(2). **Changeable Bases**, *i.e.*, bases which in their declension show a strong and a weak form, or, in some instances, a strong, a middle, and a weakest form.<sup>1</sup>

128. The strong base is formed from the weak one by lengthening the penultimate vowel, or by the insertion of a nasal before the final consonant, *E.g.*

Weak Base.—*දා, වා, ණා, සා, දා, වා, ණා, සා*

Strong Base.—*දා, වා, ණා, සා, දා, වා, ණා, සා*

In some instances, the weak base is formed by the elision of the penultimate *ය*; in that case, the original crude form stands as the strong base, *E.g.*

<sup>1</sup> Compare Dr. Kielhorn's *Sans. Grammar*, 3rd Ed., p. 12.

Strong Base.— $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$

Weak Base.— $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ .

129. "Some nouns have, as already mentioned, three bases, a strong base, a middle base, and a weakest base. By strengthening the middle base, *i. e.*, by lengthening its penultimate vowel, or by the insertion of a nasal, we obtain the strong base; if we weaken it, *i. e.*, by the elision of the penultimate vowel, or by contracting two of its letters into one, we obtain the weakest base,"<sup>1</sup> *E. g.*

Middle Base.— $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$  or  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$  ( $\text{ᠠᠭᠤᠨ}$ ),  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  
 $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$  [ $\text{ᠠᠭᠤᠨ}$ ]

Strong Base.— $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$  ( $\text{ᠠᠭᠤᠨ}$ ),  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,

Weakest Base.— $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$  ( $\text{ᠠᠭᠤᠨ}$ ),  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠭᠤ}$

130. "Nouns with two bases, *i. e.*, a strong base and a weak base :— The strong base is used in the strong cases, the weak base in the weak cases.

The strong cases are the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

All the remaining cases (except the vocatives) in masculine, feminine and neuter are weak.

Nouns with three bases, *i. e.*, a strong base, a middle base, and a weakest base. The strong base is used in the strong cases, the middle base in the middle cases, and the weakest base in the weakest cases.

The strong cases are, as aforesaid, the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

The middle cases are those the terminations of which begin with consonants, *i. e.*, the instr., dat., abl. dual, and the instr., dat., abl. and loc. plu. in the masculine, feminine and neuter genders, and the nom. and acc. sing. neut. All the remaining cases, except the vocatives, *i. e.*, the cases with vowel-terminations, *viz.*,

<sup>1</sup> Dr. Kielhorn's Sans. Grammar, 3rd Edition, pp. 28-29.

the instr., dat., abl., gen. and loc. singular and the gen. and loc. dual, and the gen. plu. are the weakest cases.<sup>1</sup>

The vocatives are not many; some forms of the voc. sing. are strong; e. g.,  $\text{မောင်မောင်}$  -  $\text{မောင်မောင်}$ ,  $\text{မောင်မောင်}$ ; while others are weak; e. g.,  $\text{မောင်}$  (from  $\text{မောင်မောင်}$ ),  $\text{မောင်}$  (from  $\text{မောင်မောင်}$ ). Bases ending in  $\text{မောင်}$  take the middle base in the sing.; e. g.,  $\text{မောင်မောင်}$ . The voc. plu. forms are generally strong; e. g.,  $\text{မောင်မောင်မောင်မောင်}$ ,  $\text{မောင်မောင်}$ ,  $\text{မောင်မောင်မောင်မောင်}$ , &c.

131. In some instances, weak forms, nay, the weakest forms, are met with in strong cases, and *vice versa*. *H. g.*

Nom. Sing.— $\text{မောင်}$  for  $\text{မောင်မောင်}$ ;  $\text{မောင်}$  for  $\text{မောင်မောင်}$  or  $\text{မောင်မောင်}$

Acc. Sing.— $\text{မောင်}$  for  $\text{မောင်မောင်}$ ;  $\text{မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ ;  $\text{မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ ;  $\text{မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ , &c.

Nom. and Acc. Plu.— $\text{မောင်မောင်}$ ,  $\text{မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ ;  $\text{မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ ;  $\text{မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ ;  $\text{မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ , &c.

Dat. Sing.— $\text{မောင်မောင်မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$

Gen. Sing.— $\text{မောင်မောင်မောင်မောင်}$  for  $\text{မောင်မောင်}$ ;  $\text{မောင်မောင်မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ ;  $\text{မောင်မောင်မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ ;  $\text{မောင်မောင်မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ , &c.

Loc. Sing.— $\text{မောင်မောင်မောင်မောင်}$  for  $\text{မောင်မောင်မောင်မောင်}$ , &c.

### 132. Bases ending in $\text{မောင်}$ —Masculine.

REMARKS.—These bases are formed by the ending of the suffixes  $\text{မောင်}$  (pres. partic. Parasmai.),  $\text{မောင်မောင်}$  (fut. partic. Parasmai.),  $\text{မောင်မောင်}$ ,  $\text{မောင်မောင်}$  (adjectival suffixes denoting fulness or possession). In the nom. sing.,  $\text{မောင်}$  is changed to  $\text{မောင်}$  or  $\text{မောင်}$ , sometimes to  $\text{မောင်}$ , without adding any termination. But when  $\text{မောင်}$  is changed to  $\text{မောင်မောင်}$  on account of its being coalesced with the preceding

<sup>1</sup> Compare Dr. Kielhorn's Sans. Grammar, 3rd. Edition, p. 29.

letter  $\text{q}$ ,  $\text{q}$  or  $\text{q}$ , the nom. sing. becomes  $\text{q}$ ; e. g., the nom. sing. of  $\text{q}$  ( $=\text{q} + \text{q}$ ) is  $\text{q}$ ; of  $\text{q}$  (orig.,  $\text{q} + \text{q}$ ),  $\text{q}$ .  $\text{q}$  becomes  $\text{q}$  in the nom. sing.;  $\text{q}$  and  $\text{q}$  are changed to  $\text{q}$  and  $\text{q}$ , respectively.  $\text{q}$  optionally forms its acc. sing. in  $\text{q}$ ,  $\text{q}$  (instead of  $\text{q}$ ); e. g.,  $\text{q}$ ,  $\text{q}$ ,  $\text{q}$ ,  $\text{q}$ ,  $\text{q}$ ,  $\text{q}$ . When the adjectival suffix  $\text{q}$  is preceded by  $\text{q}$ , the final  $\text{q}$  forms the acc. sing. in  $\text{q}$ ; e. g.,  $\text{q}$  (orig.,  $\text{q} + \text{q}$ ); similarly,  $\text{q}$ ,  $\text{q}$ , &c. The remaining cases in the sing., except the voc., optionally reject  $\text{q}$  before the termination. In the instr., dat., abl. and gen. plu., either the final  $\text{q}$  or the consonant before it (*viz.*,  $\text{q}$ ) is rejected before the termination. The loc. plu. substitutes  $\text{q}$  (Gâth.  $\text{q}$ ) for the final  $\text{q}$  and the termination. The voc. plu. is the same as the nom. plu.

### 133: $\text{q}$ (carrying)—Masculine.

Two bases :—Strong base,  $\text{q}$ ; weak base,  $\text{q}$ ,

$\text{q}$  :—

	Singular.	Plural.
Nom.	$\text{q}$ , $\text{q}$	$\text{q}$
Acc.	$\text{q}$	$\text{q}$
Instr.	$\text{q}$	$\text{q}$ $\text{q}$





Gen. Sing.—𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛

### 136. Bases ending in **𐬨𐬀**—Feminine.

Bases ending in the affixal **𐬨𐬀** are always of the feminine gender. Some of their inflected forms, as found in Avesta, are given below. The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
		<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>	<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>
Nom.	<sup>1</sup> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <sup>2</sup> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>	<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>	<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>
Acc.	<sup>3</sup> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>	<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>	<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>
Instr.	<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>	.....	.....
Dat.	<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> { <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b> <b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>	.....	.....
Abl.	<b>𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀</b>	.....	.....

<sup>1</sup> The nom. sing. rejects the final **𐬨𐬀** before the termination. Compare Lat. *Immortalitas*, *Bonitas*, (orig., *Immortalitat+s*, &c).

<sup>2</sup> Possibly, a corrupt form of **𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀** (fr. **𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀**).

<sup>3</sup> **𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀** and **𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀** are both used as crude forms, having the same meaning; e. g., nom. du. **𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀** **𐬨𐬀𐬨𐬀** (Y. 45, 5); acc. plu. **𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀** **𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀** (Y. 31, 21).





## 140. Bases ending in **l**—Masculine.

These bases, when preceded by **u**, undergo, in most cases, the following changes in inflection; but when preceded by **j** or **z**, the base remains unchanged.

REMARKS.—The nom. sing. rejects the final **l** and the termination, whether preceded by **u** or **j**. **z**. The acc. sing. generally lengthens the penultimate **u**. In the instr., dat., abl. and gen. sing., the penultimate vowel is, in most cases, dropped. The voc. sing. generally substitutes **o** for the final **l** without any termination. The nom. and acc. plu. often lengthen the penultimate **u**. The instr., dat. and abl. plu. reject the final consonant before the termination. The gen. plu. rejects the penultimate vowel. In the loc. plu., either the final nasal is rejected or the final **l** is changed to **z** before the termination.

## 141. **u** **u** **u** (holy, righteous)—Masculine.

Two bases.—Strong base, **u** **u** **u**; weak base, **u** **u** **u**.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	<b>u</b> <b>u</b> <b>u</b> } <b>u</b> <b>u</b> <b>u</b> }	<b>u</b> <b>u</b> <b>u</b>	<b>u</b> <b>u</b> <b>u</b>
Acc.	<b>u</b> <b>u</b> <b>u</b>	<b>u</b> <b>u</b> <b>u</b> (Y. 2, 11).	<b>u</b> <b>u</b> <b>u</b> } <b>u</b> <b>u</b> <b>u</b> } <b>u</b> <b>u</b> <b>u</b> }
Instr.	<b>u</b> <b>u</b> <b>u</b>	.....	<b>u</b> <b>u</b> <b>u</b>
Dat.	<b>u</b> <b>u</b> <b>u</b> } <b>u</b> <b>u</b> <b>u</b> } <b>u</b> <b>u</b> <b>u</b> } <b>u</b> <b>u</b> <b>u</b> }	.....	<b>u</b> <b>u</b> <b>u</b> } <b>u</b> <b>u</b> <b>u</b> } (Yt. 3, 4).





## 143. ມຸປາ, ມານ ຈາ (a dog)—Masculine.

Three bases.—Strong base, ມຸປາ; middle base, ມາປາ, ມານ; but no forms of it are met with; weakest base, ມາ.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ມຸປາ	ມາປາ	<div> <div>ມານມາປາ</div> <div>ມາປາ</div> <div>ມານມາປາ</div> <div>ຈາ</div> </div>
Acc.	ເຢາມປາ	.....	<div> <div>ຈາມປາ</div> <div>ມານມາປາ</div> </div>
Dat.	ມາຈາ	.....	.....
Gen.	* ຈາ	.....	ເຢາ

## 144. ມາທາ (Sans. पथ a road, a path).

This substantive, used both in the masculine and feminine, is anomalous in its inflected forms.

Two bases.—Strong base, ມາທາ; weak base, ທາ

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ມາທາ	ຈາທາ
Acc.	<div> <div>ເຢາມາທາ</div> <div>ເຢາທາ</div> </div>	<div> <div>ຈາທາ</div> <div>ມາທາ</div> <div>ເຢາທາ</div> </div>
Instr.	ມາທາ	.....
Abl.	ມາທາ	.....
Gen.	<div> <div>ຈາທາ</div> <div>ເຢາມາທາ</div> </div>	ເຢາທາ
Loc.	(Gāth.) ຈາທາ	.....

\* Also ມາທາ (see Vend. 13, 10. 11. 28. 44)—the base being ມາ

# 145. Bases ending in }-Neuter.

REMARKS.—The nom. and acc. sing. reject the final } and the termination. The nom. and acc. plu. reject the termination, but lengthen the penultimate vowel, which, on account of the final nasal, is euphonicly changed to 𐎡. The instr., dat. and abl. plu. either drop the final }, or change }-u to }-u, before the termination. In the loc. plu., either the last consonant is rejected or the final }-u changed to }-u.

## 146. }-u (creation), }-u—Neuter.

The base is unchangeable (see para. 126).

*Singular.*

*Plural.*

Nom. }-u  
 }-u  
 }-u

𐎡𐎠𐎡

Acc. }-u  
 }-u  
 }-u

𐎡𐎠𐎡

Instr. }-u

{ 𐎡𐎠𐎡  
 𐎡𐎠𐎡

Dat. }-u

𐎡𐎠𐎡

Abl. }-u  
 Geld. }-u

𐎡𐎠𐎡

Gen. }-u

{ 𐎡𐎠𐎡  
 𐎡𐎠𐎡

Loc. }-u  
 }-u  
 Geld. Visp. 2, 1

{ 𐎡𐎠𐎡  
 𐎡𐎠𐎡  
 𐎡𐎠𐎡

# 147. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—**ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**

Acc. Sing.—**ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**. **ᠠᠭᠢᠨ** is also used in the acc. du.; e. g., **ᠠᠭᠢᠨ ᠠᠭᠢᠨ** (Yt. 15, 43); also, in the acc. plu.; e. g., **ᠠᠭᠢᠨ ᠠᠭᠢᠨ ᠠᠭᠢᠨ** (Y. 71, 6).

Acc. Plu.—**ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**; **ᠠᠭᠢᠨ** (Yt. 15, 49); **ᠠᠭᠢᠨ** Yaç. 50, 10 (for **ᠠᠭᠢᠨ**). **ᠠᠭᠢᠨ** is also used in the masculine and feminine; e. g., **ᠠᠭᠢᠨ ᠠᠭᠢᠨ** mas. (Visp. 7, 4); **ᠠᠭᠢᠨ ᠠᠭᠢᠨ** fem. (Y. 71, 10).

Dat. Sing.—**ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**

Dat. Plu.—**ᠠᠭᠢᠨ ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**, also **ᠠᠭᠢᠨ** (fr. **ᠠᠭᠢᠨ**).

Abl. Sing.—**ᠠᠭᠢᠨ**. The case-termination is dropped in **ᠠᠭᠢᠨ** Wester., **ᠠᠭᠢᠨ** Geld. (see Y. 57, 1; Vend. 3, 16).

Abl. Plu.—**ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**

Gen. Sing.—**ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**

Gen. Du.—**ᠠᠭᠢᠨ** Yt. 10, 23.

Loc. Sing.—**ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ** (fr. **ᠠᠭᠢᠨ**); **ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ** (fr. **ᠠᠭᠢᠨ** a metre).

Loc. Plu.—**ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**, **ᠠᠭᠢᠨ**

148. Neuter bases ending in **ᠠ** are very few; some of their inflected forms as are met with are given below:—

Nom. and Acc. Sing.—**ᠠᠭᠢᠨ** Vend. 19, 15, 35.





سے—unchangeable base (see para. 126).

*Dual.*

*Plural.*

မုၤမုၤ, မုၤမုၤ

{
  $\frac{1}{2} \frac{d}{dt} \left( \frac{1}{2} \frac{d}{dt} \right)$ 
 ,
  $\frac{1}{2} \frac{d}{dt} \left( \frac{1}{2} \frac{d}{dt} \right)$ 
 }

ሕዝብህን ለእኔ ለእኔ ሕዝብህን  
 Acc. ሕዝብህን ለእኔ ለእኔ  
 (Gāth.) ሕዝብህን

$\begin{matrix} 2 \\ 2 \end{matrix} \begin{matrix} \text{ਸਦਾ} \\ \text{ਸਦਾ} \end{matrix} \left\{ \begin{matrix} \text{ਭੈ, ਭੈ} \\ \text{—ਸਦਾ ਸਦਾ} \\ \text{—ਸਦਾ ਸਦਾ ਸਦਾ} \end{matrix} \right.$

وَعَنْ رَجُلٍ

.....

**References**

Geld. Yt. 1,21 **سوم**

• • • • •

۳۲۲

ငါ့အတွက်၊ ငါ့အတွက်

• • • • •

၃၂၁, ၃၂၂  
 ၃၂၃, ၃၂၄  
 ၃၂၅, ၃၂၆

၁၇၆၅, ၆၆၅ }  
 ၆၆၅၀၅ }

مَدْرَسَہ، مَدْرَسَات

.....

#### References

[illegible]

سید علی

152. Bases ending in *ḥ*-Masculine.

REMARKS.—The nom. sing. rejects the final *h* and the termination; before the enclitic particle *ս* or *քս*, *ս* is generally lengthened; as, *սրսրաց*, *սրսրանի*, *սրսրայի*, &c. The acc. sing., the nom. and acc. dual, and the nom. and acc. plu.

<sup>1</sup> Mark. **سدر** Wester. (Vend. 7, 16).

<sup>2</sup> E. g., **מִן הַכֶּסֶף הַזֶּה** **וְהַכֶּסֶף הַזֶּה** Geld. (Gâh 4, 5).

Gold. (Y. 9, 4).

<sup>3</sup> An euphonic change of  $\text{زج} + \text{ع}$  (see para. 46).

generally lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing., the penultimate **א** is dropped. The voc. sing. affixes only **י** at the end. The instr., dat. and abl. plu. insert an euphonic **י** before the termination. The gen. plu. rejects the penultimate vowel. The voc. plu. is the same as the nom. plu.

### 153. **גֹּאֲלֵי** (an officiating priest)—**Masculine.**

Three bases.—Strong base, **גֹּאֲלֵי**; middle base, **גֹּאֲלֵי**; weakest base, **גֹּאֲלֵי**.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<b>גֹּאֲלֵי</b> (Gāth). <b>גֹּאֲלֵי</b> }	<b>גֹּאֲלֵי</b>
Acc.	<b>גֹּאֲלֵי</b>	<b>גֹּאֲלֵי</b>
Instr.	<b>גֹּאֲלֵי</b>	<b>גֹּאֲלֵי</b>
Dat.	<b>גֹּאֲלֵי</b>	<b>גֹּאֲלֵי</b>
Abl.	<b>גֹּאֲלֵי</b>	<b>גֹּאֲלֵי</b>
Gen.	<b>גֹּאֲלֵי</b>	<b>גֹּאֲלֵי</b>
Voc.	<b>גֹּאֲלֵי</b>	<b>גֹּאֲלֵי</b>

### 154. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—**גֹּאֲלֵי**, **גֹּאֲלֵי**, **גֹּאֲלֵי**, **גֹּאֲלֵי**, **גֹּאֲלֵי**,  
**גֹּאֲלֵי**, **גֹּאֲלֵי**, **גֹּאֲלֵי**, **גֹּאֲלֵי**,  
**גֹּאֲלֵי**, also **גֹּאֲלֵי** (Y. 45, 11).

Nom. Plu.—**גֹּאֲלֵי**, **גֹּאֲלֵי**, **גֹּאֲלֵי**,  
**גֹּאֲלֵי**, **גֹּאֲלֵי**, **גֹּאֲלֵי**, **גֹּאֲלֵי**,  
**גֹּאֲלֵי**, **גֹּאֲלֵי** Yt. 5, 13.



# 156. $\text{אִישׁ}$ (a man, a male)—Masculine.

The base is unchangeable ; (see para., 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	$\text{אִישׁ}, \text{אִישׁ}$	$\text{אִישִׁים}$	$\text{אִישִׁים}, \text{אִישִׁים}$ Vend. 8, 10
Acc.	$\text{אִישׁ}, \text{אִישׁ}$	.....	$\text{אִישִׁים}, \text{אִישִׁים}$ $\text{אִישִׁים}, \text{אִישִׁים}$
Instr.	$\text{אִישׁ}$	.....	$\text{אִישִׁים}$
Dat.	$\text{אִישׁ}, \text{אִישׁ}$	.....	Wester. $\text{אִישִׁים}, \text{אִישִׁים}$ $\text{אִישִׁים}, \text{אִישִׁים}$
Abl.	$\text{אִישׁ}$	$\text{אִישִׁים}$	$\text{אִישִׁים}$
Gen.	$\text{אִישׁ}, \text{אִישׁ}$	$\text{אִישׁ}$	$\text{אִישׁ}$
Loc.	$\text{אִישׁ}$	.....	.....
Voc.	$\text{אִישׁ}$	.....	$\text{אִישִׁים}$

157. The feminine of  $\text{אִישׁ}$  is formed by the addition of the feminine suffix  $\text{ה}$ , before which the penultimate  $\text{ש}$  is lengthened ; e. g.,  $\text{אִישָׁה}$ . It follows the paradigm  $\text{אִישָׁה}$ .

## 158. Other inflected forms, both regular and irregular, of the same base:—

Acc. Sing.— $\text{אִישָׁה}, \text{אִישָׁה}$

Nom. and Acc. Plu.— $\text{אִישָׁה}, \text{אִישָׁה}, \text{אִישָׁה}$

Abl. Plu.— $\text{אִישָׁה}$  Wester.,  $\text{אִישָׁה}$  Geld.

Gen. Sing.— $\text{אִישָׁה}$  Yaç. 1, 11.

<sup>1</sup> Mark  $\text{אִישׁ}, \text{אִישׁ}$  (Y. 30, 2) man and man, each individually for himself (Rev. Dr. Mills).

<sup>2</sup> Also,  $\text{אִישָׁה}$  Geld. (Yt. 3, 4) ;  $\text{אִישָׁה}$  Geld. (Yt. 8, 11).

Gen. Plu.—𐬵𐬀𐬎𐬎𐬎 Yt. 8, 39; 𐬵𐬀𐬎𐬎 Yt. 13, 57.

Voc. Plu.—𐬵𐬀𐬎𐬎 Vend. 21, 13.

159. Feminine nouns ending in 𐬀, 𐬀𐬎 and 𐬀𐬎 are very few; as, 𐬀𐬎𐬎𐬎 (a sister); 𐬀𐬎𐬎 (a daughter); 𐬀𐬎𐬎 (a mother). They are declined like 𐬀𐬎𐬎 (mas.). Their inflected forms as found in the Avesta texts are given below.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐬀𐬎𐬎, 𐬀𐬎𐬎𐬎 } 𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎 }	𐬀𐬎𐬎𐬎
Acc.	𐬀𐬎𐬎𐬎 } 𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎 }	𐬀𐬎𐬎𐬎
Gen.	.....	𐬀𐬎𐬎𐬎 Gâth.
Loc.	𐬀𐬎𐬎𐬎	.....

## 160. Bases ending in 𐬵.

To this class belong nouns ending in the suffixes 𐬵𐬀, 𐬵𐬀 and 𐬵𐬀. Substantives ending in 𐬵𐬀 are all of the masculine gender; as, 𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎; those in 𐬵𐬀 and 𐬵𐬀 are mostly neuter;\* as, 𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎, &c. But when these nouns are used as adjectives, they take the gender of the substantives which they qualify; as, 𐬵𐬀𐬎𐬎 (milk)—neut. subs.; 𐬵𐬀𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎 (Maidhyo-Zaremaya the milk-giver) mas. adj.; similarly, 𐬵𐬀𐬎𐬎𐬎 (a good thought) neut.

\* Exceptions.—𐬵𐬀𐬎𐬎 mas. (a cheat); see 𐬵𐬀𐬎𐬎 nom. sing., Vend. 19, 1; 𐬵𐬀𐬎𐬎 fem. (dawn); see 𐬵𐬀𐬎𐬎 acc. sing., Vend. 18, 15.

subs. ;  $\text{mas.}$  (a youth of good thoughts)  $\text{mas.}$   
adj., &c.

## 161. Bases ending in $\text{mas.}$ —Masculine.

REMARKS.—The nom. sing. changes the final  $\text{mas.}$  to  $\text{mas.}$ , without adding any termination. The acc. sing., the nom. and acc. plu. lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing. and the gen. plu.,  $\text{mas.}$  is reduced to  $\text{mas.}$  ( $\text{mas.}$  of the suffix being dropped).

## 162. $\text{mas.}$ (the Creator), $\text{mas.}$ (Knowing)—Masculine.

Three bases.—Strong base,  $\text{mas.}$ ,  $\text{mas.}$ ; middle base,  $\text{mas.}$ ,  $\text{mas.}$ , of which no inflected form is found; weakest base,  $\text{mas.}$  or  $\text{mas.}$ ,  $\text{mas.}$  or  $\text{mas.}$ .

*Singular.*

*Plural.*

Nom.	$\text{mas.}$ $\text{mas.}$ $\text{mas.}$	$\text{mas.}$
------	---	---------------

Acc.	$\text{mas.}$	$\text{mas.}$ $\text{mas.}$ , $\text{mas.}$ Y. 58, 6.
------	---------------	---

Instr.	$\text{mas.}$ $\text{mas.}$	$\text{mas.}$ Y. 58, 6.
--------	--------------------------------	----------------------------

Dat.	$\text{mas.}$	.....
------	---------------	-------

Abl.	$\text{mas.}$	.....
------	---------------	-------

\* Mark  $\text{mas.}$  those who have performed their actions (Y. 29, 3);  $\text{mas.}$  is euphonically inserted (see para. 58).

	<i>Singular.</i>		<i>Plural.</i>
Gen. .	རྒྱལ་པོ་ རྒྱལ་པོའི་		རྒྱལ་པོ་ལྔ་

Voc. وَصَدَقَ .....

**163. Other inflected forms, both regular and irregular, of the same base.**

Nom. Sing.—အသံတူကံ, အသံတူကံ (rt. တူကံ); အသံတူကံ  
အသံတူကံ, အသံတူကံ, အသံတူကံ (rt. တူကံ to see).

Acc. Sing.—ငွေဖဒါး၊ သင်္ချာ၊ (Geld. ငွေဖဒါး၊ သင်္ချာ)

Dat. Sing.—**ואני** (rt. **אני**); **ואתה** (rt. **אתה**); **ואנכי** (rt. **אנכי**); **ואנחנו** (rt. **אנחנו** to love)

OBSERVATION.—**ဗဒ္ဓာ**, in some of its inflectional forms, changes its base to **သဗ္ဓာ**; e. g., nom. sing. **ဗ္ဓာ** (**ဗ္ဓာ**) Yt. 10, 142; dat. sing. **သဗ္ဓာ** Yt. 7, 1; gen. sing. **သဗ္ဓာ** Yt. 7, 0; voc. sing. **သဗ္ဓာ** Vend. 21, 9.

Adjectives ending in **ဗဒ္ဓာ** are both mas. and fem.; e. g., **ဗ္ဓာ** (mas.), **ဗ္ဓာ** (fem.).

## 166. Bases ending in ဝဒ- Neuter.

REMARKS.—The nom. and acc. sing. change the final **ဝဒ** to **ဒ**, while the nom. and acc. plu. to **သ**, without adding any termination. The instr., dat. and abl. plu. change **ဝဒ** to **ဒ**, and the loc. plu. to **ဒ**, before the termination; sometimes the loc. plu. rejects the final **ဝဒ**.

## 167. ဝဒ္ဓာ ဝဒ္ဓာ (a word)—Neuter.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<b>ဝဒ္ဓာ</b>	<b>သဗ္ဓာ</b>
Acc.	<b>ဝဒ္ဓာ</b>	<b>သဗ္ဓာ</b>
Instr.	<b>သဗ္ဓာ</b>	<b>သဗ္ဓာ</b>
Dat.	<b>သဗ္ဓာ</b>	<b>သဗ္ဓာ</b>
Abl.	<b>သဗ္ဓာ</b>	<b>သဗ္ဓာ</b>
Gen.	<b>ဝဒ္ဓာ</b>	<b>သဗ္ဓာ</b>
Loc.	<b>ဝဒ္ဓာ</b>	<b>သဗ္ဓာ</b>

## 168. Other inflected forms, both regular and irregular, of the same base.

Nom. and Acc. Sing.—**ဝဒ္ဓာ**, **ဝဒ္ဓာ**, **ဝဒ္ဓာ**; **ဝဒ္ဓာ** help; **ဝဒ္ဓာ**



the throat. Before the enclitic particle *au* or *au*, *au* is reduced to *au*; e. g., *au*, *au*, &c. In the Gâthâ dialect, the final *au* is, in several instances, changed to *au*; as, *au*, *au*, &c. Mark *au* Geld. Y. 43, 8; *au*—*au*  
 Nom. and Acc. Plu.—*au*, *au*, *au*,  
*au*, *au*

Instr. Sing.—*au*, *au*, *au*

Instr. Plu.—*au*, *au*, *au*, *au*  
 Geld.; *au* Geld. Y. 34, 2 (with the chants).

Dat. Sing.—*au*, *au* (Geld. *au*,  
*au*); *au*, *au*, *au*, *au*.  
*au* Geld.; *au*, *au*, *au*

Abl. Sing.—*au*, *au*, *au* - Geld.  
 Yt. 8, 47; *au*; *au* (fr. *au* darkness).

Abl. Plu.—*au*. Mark *au* (Geld. Yt. 10, 23).

Gen. Sing.—*au*. *au*. *au*,  
*au*

Gen. Plu.—*au*, *au*, *au*

Loc. Sing.—*au*, *au*, *au*,  
*au* West. (for *au* in desire) Y. 43, 8; *au*  
 Yt. 8, 8; *au* Y. 65, 4; *au* Yt. 5, 4; (orig.,  
*au*; by the dropping of *au* the preceding vowel is  
 lengthened); *au*, also *au* (Yt. 10, 106; Vend. 19, 3).

Loc. Plu.—ဟ်ဟ်ဟ်, ဟ်ဟ်ဟ်, ဟ်ဟ်ဟ်, ဟ်ဟ်ဟ်,  
ဟ်ဟ်ဟ်, ဟ်ဟ်ဟ်, ဟ်ဟ်ဟ်

Voc. Sing.—ဟ်ဟ်ဟ် Y. 28, 4.

## 169. Bases ending in ဟ်—Mas. and Fem.

These are mostly adjectives; very few are substantives. They are inflected according to the general rule, except the nom. sing., which changes the final ဟ် to ဟ်, sometimes to ဟ်, without adding any termination. Comparative adjectives ending in ဟ် (mas.) form their nom. sing. in ဟ်, e. g., ဟ် (mas.), ဟ် (mas.), ဟ် (fem.). Some inflected forms of these nouns, as found in the sacred writings, are as follow. The base is unchangeable.

	Singular.	Plural.
Nom.	ဟ်, ဟ်	ဟ်ဟ်ဟ်
	ဟ်	ဟ်ဟ်ဟ်
	(Gold.) ဟ်	ဟ်ဟ်ဟ်
Acc	ဟ်, ဟ်	ဟ်ဟ်ဟ်
	ဟ်	ဟ်ဟ်ဟ်
	ဟ်	ဟ်ဟ်ဟ်
	ဟ်	ဟ်ဟ်ဟ်
	ဟ်	ဟ်ဟ်ဟ်
Instr.	ဟ်, ဟ်	ဟ်ဟ်ဟ်
	ဟ်	Geld. (fr. ဟ်ဟ်)
Dat.	ဟ်	.....
	ဟ်	.....





နေညီ, \* နေညီ acc. sing.; နေညီ abl. sing.; နေညီ,  
 -အညီ gen. sing.; နေညီ voc. sing.; နေညီ nom. and acc.  
 plu.; နေညီ Geld. (Yt. 4, 7) gen. plu.

ညီ mas. (the navel, an offspring, kith)—အညီ Yt. 13,  
 95; အညီ-အညီ Geld. (Yt. 8, 34) nom. sing.; အညီ  
 acc. sing.; နေညီ voc. sing.; အညီ (Y. 46, 12) loc. plu.

ညီ mas. (the navel, an offspring, kith)—အညီ  
 acc. sing.; နေညီ abl. sing.; နေညီ gen. sing.

အညီ mas. (a metric foot)—အညီ, အညီ instr.  
 plu.; အညီ abl. plu.

အညီ neut. (covering, matting)—အညီ, အညီ  
 acc. sing.; အညီ instr. sing.

အညီ mas. (Afrasyâb)—အညီ nom. sing.; -  
 အညီ acc. sing.

[instr. plu.]

အညီ adj. (great)—အညီ dat. sing.; အညီ acc. plu.; အညီ

အညီ mas. and fem. (a word)—အညီ nom. sing.; အညီ,  
 အညီ acc. sing.; အညီ instr. sing.; အညီ (Y. 8, 1) gen.  
 sing.; အညီ nom. plu.; အညီ, အညီ, အညီ acc. plu.;  
 အညီ abl. dual; အညီ, အညီ, -  
 အညီ abl. plu.; အညီ, အညီ gen. plu.

အညီ neut. (a weapon)—အညီ, အညီ nom.  
 sing.; အညီ acc. sing.; အညီ, အညီ instr.

\* Similarly, အညီ Geld. Y. 62, 5 (fr. အညီ)

sing.; **പ്രവാചകൻ** Wester., **പ്രവചകൻ** Geld. (Y. 57,

29) instr. dual; **പ്രവചകന്മാർ** gen. plu.

**കുറുമ്പ** neut. (bedding)—**കുറുമ്പ** nom. and acc. sing.

**നോക്ക** mas. (watching, guarding)—**നോക്ക** nom. sing.;

**നോക്ക** acc. sing.; **നോക്ക** nom. plu.

**കുറുമ്പ** neut. (a seat, a place)—**കുറുമ്പ** acc. sing.; **കുറുമ്പ**

**പ്രവാചകൻ** (also, **പ്രവചകൻ**) gen. sing.

**നോക്ക** mas. (seeing, watching)—**നോക്ക** nom. sing.

**നോക്ക** neut. (the sun)—**നോക്ക**, **പ്രവാചകൻ** nom. sing.; **നോക്ക**,

**നോക്ക** gen. sing.

**നോക്ക** mas. (good in deed)—**നോക്ക** nom. sing.

### 173. Nouns having more than one base without affecting the meaning in their inflected forms.

There are some nouns, which, in their particular inflected forms, take different bases; in most cases, a redundant **പ** is subjoined at the end. *E. g.*, **പ്രവാചകൻ** (a man, a male.); **പ്രവാചകൻ**, **പ്രവാചകൻ** (time); **പ്രവാചകൻ**, **പ്രവാചകൻ**, **പ്രവാചകൻ** (a warrior); **പ്രവാചകൻ**, **പ്രവാചകൻ**, **പ്രവാചകൻ** (a priest); **പ്രവാചകൻ**, **പ്രവാചകൻ** (invoking); **പ്രവാചകൻ** (a dog); **പ്രവാചകൻ**, **പ്രവാചകൻ** (a ruler, a tyrant); **പ്രവാചകൻ**, **പ്രവാചകൻ** (a male); **പ്രവാചകൻ**, **പ്രവാചകൻ** (land); **പ്രവാചകൻ**, **പ്രവാചകൻ** (winter); **പ്രവാചകൻ**, **പ്രവാചകൻ** (the sea); **പ്രവാചകൻ**, **പ്രവാചകൻ** (a word); **പ്രവാചകൻ**, **പ്രവാചകൻ** (possessing a wounding spear); **പ്രവാചകൻ**, **പ്രവാചകൻ** (the moon); **പ്രവാചകൻ**, **പ്രവാചകൻ**, **പ്രവാചകൻ** (a bone,

the body); **အုတ်**, **အုတ်**, **အုတ်** (a bow); **အမေ**,  
**အမေ** (a maid); **အမေ**, **အမေ**, **အမေ** (orig., **အမေ**)  
 (a friend); **အမေ**, **အမေ**, **အမေ**, **အမေ** (the tongue).

## 174. Nouns used in more than one gender.

There are some substantives, which, in the same sense, are used in different genders, in their inflected forms. *E. g.*

**အမေ** (abundance, prosperity)—**အမေ** neut. dat. sing.;  
**အမေ** fem. gen. sing.

**အမေ** (a region)—**အမေ** neut. acc. sing.;  
**အမေ** fem. loc. plu.

**အမေ** (a mountain)—**အမေ** mas. acc. sing.;  
**အမေ** fem. acc. plu.

**အမေ** (an offering, an oblation)—**အမေ** neut. loc. sing.;  
**အမေ** fem. abl. sing.

**အမေ**, **အမေ** (creation)—**အမေ** neut. nom. sing.;  
**အမေ** fem. acc. plu.

**အမေ** (the eye)—**အမေ** neut. nom. sing.;  
**အမေ** fem. dat. plu.

**အမေ** (dead matter)—**အမေ** mas. nom. sing.;  
**အမေ** fem. nom. sing.

**အမေ** (a house)—**အမေ** (Yt. 5, 63) mas. acc. sing.; **အမေ**  
 (Vend. 3, 2) neut. acc. sing.; **အမေ** fem. loc. plu. [acc. plu.]

**အမေ** (a feather)—**အမေ** mas. nom. sing.; **အမေ** fem.

**အမေ** (an arm)—**အမေ** mas. gen. sing.; **အမေ**  
**အမေ** fem. acc. plu.

𐬨𐬀𐬭𐬀𐬎 (Māthra) — 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 mas. nom. sing.;  
 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 fem. acc. plu.  
 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a city) — 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 neut. gen. sing.;  
 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 ...𐬨𐬀𐬭𐬀𐬎 fem. acc. plu.

## Chapter IV.

### Gender.

175. Like its sister languages, the Avesta has three genders, viz., masculine, feminine and neuter. As stated before, the gender is, in several cases, ascertained from suffixes, either primary or secondary; as, 𐬨𐬀𐬭𐬀𐬎 mas.; 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 fem.; 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎, 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎, 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 neut. It is also distinguished by the sex, i.e., substantives indicating the male sex are masculine; as, 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a son), 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a father), 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a brother), 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a man), &c. Those indicating the female sex are feminine; as, 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a daughter), 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a mother), 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a sister), 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (a woman), &c.

### Rules for the formation of the feminine.

176. The feminine of consonantal bases, which admit of a feminine, is most commonly formed by the addition of the suffix 𐬵𐬀𐬭𐬀𐬎 to the weak base, when their declension shows two bases; nouns with three bases subjoin 𐬵𐬀𐬭𐬀𐬎 for the feminine to the weakest base; e. g., 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 fem., from 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (weak base of 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 holy); 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (weak base of 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 defiled by the corpse); 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (weakest base of 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 the maintainer); 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 (weakest base of 𐬨𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 knowing).



177. Comparative bases in **उत्तम**, form their feminine by the addition of the feminine suffix **ए**, before which the penultimate **उ** is dropped and **म** changed to **य**; e. g., **उत्तमम्** (mas.) larger, greater; fem. **उत्तमये**; **उत्तम्य** (mas.) more powerful; fem. **उत्तम्ये**; but **उत्तमः** (better) drops **म** in the fem.; e. g., **उत्तमये**. Comp. Sans. गरीयस् heavier; fem. गरीयसी; पापीयस् wicked; fem. पापीयसी.

*Note.*—**म** (म a man) forms its feminine base **म** नारी.

178. The feminine base of adjectives ending in **अ**, and of substantives in **अ** which admit of a feminine, is for the most part formed by the addition of the feminine suffix **इ** to the masculine; in other words, by lengthening the final vowel. *E. g.*, **बलवान्** (mas.) strong; fem. **बलवती**; **उदाल** (mas.) beautiful; fem. **उदाली**; **पुत्राग्रजः** (mas.) a grandfather, fem. **पुत्राग्रजा**; **पुत्राग्रजः** (mas.) an uncle; fem. **पुत्राग्रजा**, &c. But, in several instances, the feminine base is formed by substituting the feminine suffix **इ** for the final **अ**; *e. g.*, **देवः** (mas.) a Dev; fem. **देवी**; **वृषः** (mas.) a ram; fem. **वृषी**; **वृषः** (mas.) golden; fem. **वृषी** (Sans. **वृषी** a master) forms its feminine by subjoining the word **पत्नी** or changing it to **पत्नी** (Sans. **पत्नी**, **पत्नी**); *e. g.*, **पुत्राग्रजः** acc. sing. Vend. 7, 42; **पुत्राग्रजा** nom. sing. Vend. 12, 7 (the mistress of the house).

*Note.*—Sans. पत्नी is from पान् (the original form of पति). पत्नी is, though rarely, also used for पति; e. g., पत्नी dat. sing. (see Yt. 17, 58).

179. The feminine base of adjectives ending in י is generally formed by the addition of the feminine suffix ע to the masculine base ; e. g., רחב (mas.) broad ; fem. רחב<sup>ע</sup> ; צעיר (mas.) youthful ; fem. צעיר<sup>ע</sup> (Geld. צעיר<sup>ע</sup> Gâth. Yaç. 53, 3).

180. In the case of some lower classes of animals, the mas. and fem. are formed by subjoining \* מלע (male) and † נע (female) respectively to the word denoting the whole class ; as, סוס מלע (a horse) ; סוס נע or סוס<sup>ע</sup>, Sans. अश्व (a mare) ; גמל מלע (a he-camel), גמל נע (a she-camel) ; צב מלע or צב נע (an ox) ; פרה מלע (a cow) ; פרה נע (a she-ass).

## Chapter V.

### Adjectives.

181. The declension of substantives includes, as stated before, that of adjectives. Adjectives may be divided into three classes, viz.—1 Simple, 2 Derivative, 3 Compound.

(1) Simple adjectives are those that come directly from roots and are not derived from substantives ; as, טוב, רע, יפה, &c.

Compare Persian کوه, دراز, خوب, بد, ذی, &c.

(2) Derivative adjectives are those that are derived from substantive nouns ; as, מלך (from מל), נע (fr. נע), &c. (fr. נע), &c. (fr. נע), &c.

Compare Persian دودمان, خطرناک, نامور, امیدوار, &c.

(3) Compound adjectives are those that are formed by using the

\* Compare Sans. वृषि, वृष, वृषन् (rt. वृष् to engender).

† Compare Sans. पशु (rt. पशु to suck).

‡ Compare Sans. उखन् Sax. Oxa., Eng. Ox.

roots, participles or substantives as the last member of a compound; e. g.,  $\text{سپید و سفید}$ ,  $\text{سودا و سودا}$ ,  $\text{سودا و سودا}$ , &c.

Compare Persian  $\text{سرفراز}$ ,  $\text{جنگ آزموده}$ ,  $\text{جهان دیده}$ ,  $\text{شیرین زبان}$ ,  $\text{نیک نام}$ ,  $\text{تن پرور}$ , &c.

182. Adjectives in Avesta, as in Sanskrit, always agree in gender, number and case with the substantives they qualify; e. g.,  $\text{سپید و سفید}$  (mas. nom. sing.);  $\text{سپید و سفید}$  (fem. acc. sing.);  $\text{سپید و سفید}$  (neut. nom. sing.);  $\text{سپید و سفید}$  (fem. dat. sing.);  $\text{سپید و سفید}$  (fem. nom. and acc. plu.);  $\text{سپید و سفید}$  (fem. loc. plu.).

Rules for the formation of the feminine base of adjectives ending in  $\text{س}$ ,  $\text{د}$ ,  $\text{پ}$ ,  $\text{ف}$ ,  $\text{ب}$ ,  $\text{ز}$ ,  $\text{ح}$ ,  $\text{ط}$ ,  $\text{ث}$ ,  $\text{ج}$ ,  $\text{خ}$ ,  $\text{گ}$ ,  $\text{ق}$ ,  $\text{ک}$ ,  $\text{ن}$  and  $\text{و}$  have been treated before.

183. The crude bases of compound adjectives, the last member of which is a root ending in a consonant, are used in the three genders. E. g.

$\text{سپید و سفید}$  (mas. nom. sing. (Yt. 8, 59).

$\text{سپید و سفید}$  (fem. acc. sing. (Y. 52, 1).

$\text{سپید و سفید}$  (neut. instr. sing. (Yt. 13, 52).

$\text{سپید و سفید}$  (mas. gen. sing. (Vend. 7, 27).

$\text{سپید و سفید}$  (fem. gen. sing. (Yt. 13, 134).

## Comparison of Adjectives.

184. (a)—By means of the secondary suffixes  $\text{سپید و سفید}$  and  $\text{سپید و سفید}$ .

The comparative degree of adjectives is formed by the addition to their masculine base of the suffix  $\text{سپید و سفید}$  Sans.  $\text{तर}$  (mas. and neut. base;  $\text{سپید و سفید}$  Sans.  $\text{तदा}$  fem. base), the superlative degree by the addition to their masculine base of the suffix

\*  $\text{𑀘𑀓𑀭𑀺}$  Sans. तम (mas. and neut. base;  $\text{𑀘𑀓𑀭𑀺}$  Sans. तमा fem. base); e. g., pos.  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  sweet-scented; compara.  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺}$   $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺}$ ; super.  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$ .

Exception:—  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (orig.,  $\text{𑀘𑀓𑀭𑀺} + \text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ).

Compare Sans. शुचि pure, गुरु heavy; compara. शुचितर, गुरतर; super. शुचितम, गुरुतम.

\* Bases of adjectives ending in  $\text{𑀘}$  mostly substitute  $\text{𑀓}$  for  $\text{𑀘}$  before  $\text{𑀘𑀓𑀭𑀺}$  and  $\text{𑀘𑀓𑀭𑀺}$ ; e. g., pos.  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$ ; compara.  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$ ; super.  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$ .

185. Adjectives, which in their declension show two bases, assume before  $\text{𑀘𑀓𑀭𑀺}$  and  $\text{𑀘𑀓𑀭𑀺}$  their weak base; those with three bases assume before  $\text{𑀘𑀓𑀭𑀺}$  and  $\text{𑀘𑀓𑀭𑀺}$  their weakest base; e. g.,  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (orig.,  $\text{𑀘𑀓𑀭𑀺} + \text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ), weak base  $\text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ;  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (orig.,  $\text{𑀘𑀓𑀭𑀺} + \text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ), weak base  $\text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ;  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (from  $\text{𑀓𑀭𑀺𑀓𑀭𑀺} + \text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ), partic. reduplic. perf.; rt.  $\text{𑀓𑀭𑀺𑀓𑀭𑀺}$ , weakest base  $\text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ;  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (from  $\text{𑀓𑀭𑀺𑀓𑀭𑀺} + \text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ; rt.  $\text{𑀓𑀭𑀺}$ ); weakest base  $\text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ; similarly,  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (from  $\text{𑀓𑀭𑀺𑀓𑀭𑀺}$ ; rt.  $\text{𑀓𑀭𑀺}$ ); weakest base  $\text{𑀓𑀭𑀺𑀓𑀭𑀺}$  or  $\text{𑀓𑀭𑀺𑀓𑀭𑀺}$ .

186. Final  $\text{𑀓𑀭𑀺}$  and  $\text{𑀓𑀭𑀺}$  are changed before  $\text{𑀘𑀓𑀭𑀺}$  and  $\text{𑀘𑀓𑀭𑀺}$  to  $\text{𑀓𑀭𑀺}$  and  $\text{𑀓𑀭𑀺}$ , respectively; e. g.,  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (from  $\text{𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$ );  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (fr.  $\text{𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$ );  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  (from  $\text{𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$ );

\* Sometimes, in the Gāthā dialect,  $\text{𑀘𑀓𑀭𑀺}$  is used; e. g.,  $\text{𑀘𑀓𑀭𑀺𑀓𑀭𑀺𑀓𑀭𑀺}$  Yag. 37. 2.



Many adjectives may optionally form their comparative degree by the addition of the suffix  $\text{उत्तम}$  Sans.  $\text{इयस्}$ \* (mas. and neut. base;  $\text{अत्तम}$  Sans.  $\text{इयसी}$  fem. base), and their superlative degree by the addition of the suffix  $\text{अल्प}$  Sans.  $\text{इष्ट}$  (mas. and neut. base;  $\text{अल्प}$  Sans.  $\text{इष्टा}$  fem. base); e. g., compara.  $\text{उत्तमम्}$ ,  $\text{उत्तमः}$ ,  $\text{उत्तमा}$ ; super.  $\text{अल्पम्}$ ,  $\text{अल्पः}$ ,  $\text{अल्पा}$ ,  $\text{अल्पा}$ ,  $\text{अल्पम्}$ , &c. The difference between  $\text{अल्प}$ ,  $\text{अल्पः}$  and  $\text{उत्तम}$ ,  $\text{अल्प}$  is this, that whereas  $\text{अल्प}$  and  $\text{अल्पः}$  are added to the masculine base of the adjective,  $\text{उत्तम}$  and  $\text{अल्प}$  are subjoined to the root, from which the adjective has been derived, the vowel of the root being generally gunated, sometimes lengthened; e. g.,  $\text{उत्तमः}$  (rt.  $\text{उत्त}$ );  $\text{अल्पः}$  (rt.  $\text{अल्प}$ );  $\text{अल्पः}$  (rt.  $\text{अल्प}$ );  $\text{अल्पः}$  (rt.  $\text{अल्प}$ );  $\text{अल्पः}$  (rt.  $\text{अल्प}$ ). Compare Sans.  $\text{क्षिप्र}$  quick; compara.  $\text{क्षिप्रः}$ ; superl.  $\text{क्षिप्रः}$  (rt.  $\text{क्षिप्र}$  to move quickly).

191. The following are some special rules for the addition of  $\text{उत्तम}$  and  $\text{अल्प}$  :—

(a) "The final vowel of a masculine base, which contains more than one syllable, or its final consonant together with the vowel preceding it, is dropped, the final consonant resuming its original form; e. g.,  $\text{अल्पः}$ , super.  $\text{अल्पः}$ ;  $\text{उत्तमः}$ ,  $\text{उत्तमः}$ ,  $\text{अल्पः}$ ,  $\text{उत्तमः}$ ,  $\text{अल्पः}$ . Comp. Sans.  $\text{पाप}$  wicked;  $\text{पापः}$ ,  $\text{पापः}$ ;  $\text{महत्}$  great;  $\text{महः}$ ,  $\text{महः}$ .

(b) The suffixes  $\text{अल्प}$ ,  $\text{अल्पः}$ ,  $\text{अल्पः}$ ,  $\text{उत्तमः}$ , &c., are dropped, when the remainder of the base thereupon consists of only one syllable; it undergoes no change, except that its final resumes its original form; but when the remainder of the base contains more

\* Ved.  $\text{यस्}$ ; e. g.,  $\text{यस्}$ ,  $\text{उत्तमः}$ , fr.  $\text{यस्}$   $\text{उत्तमः}$  good

than one syllable, rule (a) is applicable to it; \* e. g., *अलङ्कार*  
*अलङ्कार*, compara. *अलङ्कारात्तर*, super. *अलङ्कारात्तरात्तर*;  
*अलङ्कार*, super. *अलङ्कारात्तरात्तर*; *अलङ्कार*, compara. *अलङ्कारात्तर*,  
*अलङ्कार*, super. *अलङ्कारात्तर*; *अलङ्कार*, compara. *अलङ्कारात्तर*,  
 super. *अलङ्कारात्तर*; *अलङ्कार*, super. *अलङ्कारात्तर*;  
*अलङ्कार*, super. *अलङ्कारात्तर*, &c. Comp. Sans. धनवत्, वसुमत्  
 possessed of wealth; compara. धनीयस्, वसीयस्; sup. धनिष्ठ, वसिष्ठ.

(c) *ल* is substituted for the initial *ल* of a base, when *ल* is immediately followed by a consonant; e. g., *अलङ्कार*, super. *अलङ्कार*.  
*अलङ्कार*—Comp. Sans. कर्तु, कर्त्रीयस्, कर्त्रिष्ठ.

192. A few adjectives admit of both forms in the comparative and the superlative; e. g., *अलङ्कारात्तर*, *अलङ्कारात्तरात्तर* (fr. *अलङ्कार*);  
*अलङ्कार*, *अलङ्कारात्तर* or *अलङ्कारात्तरात्तर* (fr. *अलङ्कार*); *अलङ्कार*,  
*अलङ्कारात्तर* (fr. *अलङ्कार*); *अलङ्कार*, *अलङ्कारात्तर*, *अलङ्कारात्तरात्तर*,  
*अलङ्कारात्तर* (fr. *अलङ्कार*); *अलङ्कार*, *अलङ्कारात्तर* (fr. *अलङ्कार*); *अलङ्कार*, *अलङ्कारात्तर* (fr. *अलङ्कार*), &c.

193. It should be noted that all adjectives are not complete in the three forms of the positive, comparative and superlative degrees; a great many of them have two forms, while others, only one; e. g., *अलङ्कारात्तरात्तरात्तर* (fr. *अलङ्कार* + *अलङ्कारात्तर*);  
*अलङ्कारात्तर*, *अलङ्कारात्तरात्तर*, *अलङ्कारात्तरात्तरात्तर* (most mindful); *अलङ्कार*,  
*अलङ्कारात्तर*, *अलङ्कारात्तरात्तर*, *अलङ्कारात्तरात्तरात्तर* (fr. *अलङ्कार* + *अलङ्कारात्तर*, rt. *अलङ्कार*); *अलङ्कारात्तरात्तर*, *अलङ्कारात्तरात्तरात्तर*

\* Dr. Keilhorn's Sanskrit grammar, 3rd Edition, p. 58.

† *अलङ्कारात्तर* is also the compara. of *अलङ्कारात्तर* holy (see Y. 48, 4).

‡ In *अलङ्कारात्तरात्तरात्तर* (Y. 12, 4), the most bereft of good.

# 194. List of some notable comparatives and superlatives.

Positive.	Comparative.	Superlative.
<p> <b>ḡāth.</b>  <b>powerful</b> </p>	<p> <b>ḡāth.</b>  <b>powerful</b> </p>	<p> <b>ḡāth.</b>  <b>powerful</b> </p>
<p> <b>bad</b> </p>	<p> <b>bad</b> </p>	<p> <b>bad</b> </p>
<p> <b>strong</b> </p>	<p> <b>strong</b> </p>	<p> <b>strong</b> </p>
<p> <b>of mighty strength</b> </p>	<p> <b>of mighty strength</b> </p>	<p> <b>of mighty strength</b> </p>
<p> <b>holy</b> </p>	<p> <b>holy</b> </p>	<p> <b>holy</b> </p>
<p> <b>swift</b> </p>	<p> <b>swift</b> </p>	<p> <b>swift</b> </p>
<p> <b>strong</b> </p>	<p> <b>strong</b> </p>	<p> <b>strong</b> </p>
<p> <b>friendly</b> </p>	<p> <b>friendly</b> </p>	<p> <b>friendly</b> </p>
<p> <b>righteous</b> </p>	<p> <b>righteous</b> </p>	<p> <b>righteous</b> </p>
<p> <b>little</b> </p>	<p> <b>little</b> </p>	<p> <b>little</b> </p>
<p> <b>small</b> </p>	<p> <b>small</b> </p>	<p> <b>small</b> </p>
<p> <b>wise</b> </p>	<p> <b>wise</b> </p>	<p> <b>wise</b> </p>
<p> <b>one who smites</b> </p>	<p> <b>one who smites</b> </p>	<p> <b>one who smites</b> </p>
<p> <b>powerful</b> </p>	<p> <b>powerful</b> </p>	<p> <b>powerful</b> </p>
<p> <b>active</b> </p>	<p> <b>active</b> </p>	<p> <b>active</b> </p>



Positive.	Comparative.	Superlative.
ḥayyān <sup>ḥayyān</sup> frightful		ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> long		ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> firm		{ ḥayyān <sup>ḥayyān</sup> ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> wise		{ ḥayyān <sup>ḥayyān</sup> ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> untrue		ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> near	ḥayyān <sup>ḥayyān</sup>	ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> lovely	ḥayyān <sup>ḥayyān</sup>	
ḥayyān <sup>ḥayyān</sup> healing	ḥayyān <sup>ḥayyān</sup>	ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> great	{ ḥayyān <sup>ḥayyān</sup> ḥayyān <sup>ḥayyān</sup>	ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> addicted to the Yātu		ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> radiant		ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> light		ḥayyān <sup>ḥayyān</sup>
{ ḥayyān <sup>ḥayyān</sup> ḥayyān <sup>ḥayyān</sup>	{ ḥayyān <sup>ḥayyān</sup> ḥayyān <sup>ḥayyān</sup>	{ ḥayyān <sup>ḥayyān</sup> ḥayyān <sup>ḥayyān</sup>
good	Y. 59, 31	ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> swift	ḥayyān <sup>ḥayyān</sup>	ḥayyān <sup>ḥayyān</sup>
ḥayyān <sup>ḥayyān</sup> adorable		ḥayyān <sup>ḥayyān</sup>
{ ḥayyān <sup>ḥayyān</sup> one who knows		{ ḥayyān <sup>ḥayyān</sup> ḥayyān <sup>ḥayyān</sup> ḥayyān <sup>ḥayyān</sup>

<sup>1</sup> ḥayyān <sup>ḥayyān</sup> mas. nom. (see Y. 31, 2).

Positive.	Comparative.	Superlative.
fiend-smiting {		
victorious {		
beneficent {		
bulky		
bounteous {		
beautiful {		
happy		
devoted {		
Geld.		
foul		
active, living		
well-knowing		
having good sense {		
sweet-scented {		

195. Some adjectives have a double comparative and superlative; e. g., (double compara.); (double super.).

Compare Sans. पाप (bad), पापीयस्, पापीयस्तर, पापिष्ठ, पापिष्ठतर, पापिष्ठतम; श्रेष्ठ, श्रेष्ठतर.

196. Sometimes, especially in particles, **अ** and **ए** are substituted for **अल** and **एल** for the comparative and the superlative, respectively; as, **अल** (orig., **अलल**, from **अल**); **अल** (fr. **अल**); **एल**, **एल** (fr. **अल**); **एल** (fr. **अल**).

197. **अल** (the lengthened form of **अल**) is also added to pronominal bases; as, **अल** (this of the two) (from **अ**, **अ** this); **अल** (whoever of the two) (fr. **अ** who); **अल** (which of the two? fr. **अ** who? which?) Comp. Sans. यतर, यतम (who or which of many); कतर, कतम (which of many?); इतर (other); अन्यतर (one of the two); एकतर (one of the two); एकतम (one of many); ततर, ततम (that one of many).

The feminine bases of **अल**, **एल**, **अल** and **अल** are, as aforesaid, **अल**, **एल**, **अल** and **अल**, respectively.

## Chapter VI.—Numerals.

### Cardinals.

198. The crude forms of the simple cardinals are :—

1 <b>अल</b> एक	7 <b>अल</b> सप्त
2 <b>अल</b> द्वि	8 <b>अल</b> अष्ट
3 <b>अल</b> त्रि	9 <b>अल</b> नव
4 <b>अल</b> , <b>अल</b> <b>अल</b> चतु.	10 <b>अल</b> दश
5 <b>अल</b> पञ्च	11 <b>अल</b> एकादश
6 <b>अल</b> षड्	12 <b>अल</b> द्वादश
	13 <b>अल</b> त्रयोदश





204. The cardinals **አምስት** (five), **ሥነሥነ** (six), **አራምስ** (seven), **አራሳ** (eight), **አምስ** (nine) and **አመስ** (ten) have one form only for the three genders; e. g., **አምስት** nom. and acc.; **አምስት** gen. plu.—**ሥነሥነ** nom. and acc.—**አራምስ** nom. and acc.—**አራሳ** nom. and acc.—**አምስ** nom. and acc.; **አምስ** gen. plu.—**አመስ** nom. and acc.; **አመስ** gen. plu.

205. **ሁለት** (twelve) acc.—**አምስት** (fifteen) acc.—**አምስት** (twenty) acc.—**አምስት** (thirty) acc.—**አምስት** (forty) nom. and acc.—**አምስት** (fifty) nom. and acc.; **አምስት** Wester., **አምስት** Geld. instr. plu.—**አምስት** (sixty) acc.—**አምስት** (seventy) acc.—**አምስት** (eighty) acc.—**አምስት** (ninety) acc.; **አምስት** acc. plu.—**አምስት** (a hundred) nom. and acc. sing.; **አምስት** fem. acc. du.; **አምስት** nom. and acc. plu.; **አምስት** acc. plu.; **አምስት** instr. plu.—**አምስት** (a thousand) nom. and acc.; **አምስት** dat. sing.; **አምስት** fem. acc. du.; **አምስት** mas. acc. plu.; **አምስት** mas. acc. (Yt. 3, 10); **አምስት** instr. plu.—**አምስት** (ten thousand) acc.; **አምስት** dat.; **አምስት** acc. plu.; **አምስት** mas. acc. plu. (Yt. 3, 10); **አምስት** Wester., **አምስት** Geld. instr. plu. Mark **አምስት** Wester., **አምስት** Geld. nom. (Yt. 13, 64).

## Ordinals.

206. The ordinals, except the equivalent of 'the first,' are generally derived from the cardinals, as will be seen from the following list:—

1 {	అక్షయంబు, అనంతంబు	11	అష్టమ్యంబు ఏకాదశ.
(fem. అక్షయ- , అనంత-)		12	అష్టమ్యంబు ద్వాదశ.
ప్రథమ <sup>1</sup> .		13	అష్టమ్యంబు త్రయోదశ.
2 <sup>2</sup> అనంతంబు (fem. అ- )	ద్వితీయ.	14	అష్టమ్యంబు చతుర్దశ.
3 అనంతంబు (fem. అ- )	తృతీయ.	15	అష్టమ్యంబు పంచదశ.
4 అనంతంబు, అనంతంబు		16	అష్టమ్యంబు షోడశ.
(fem. అ- )	చతుర్థ, తురీయ, తుర్య.	17	అష్టమ్యంబు సప్తదశ.
5 అనంతంబు	పంచమ.	18	అష్టమ్యంబు అష్టదశ.
6 అనంతంబు (fem. అనంతంబు)		19	అష్టమ్యంబు నవదశ.
Wester. Vend. 14, 10) బహు.		20	అక్షయంబు వింశ or వింశతీతమ.
7 <sup>3</sup> అనంతంబు	సప్తమ.	30	అనంతంబు త్రింశ or త్రింశతీతమ.
8 అక్షయంబు	అష్టమ.		
9 అనంతంబు, అనంతంబు	నవమ.		
10 అక్షయంబు	దశమ.		

<sup>1</sup> Besides ప్రథమ, అప్రథమ and అప్రథమ are also used in Sanskrit.

<sup>2</sup> Also, అనంతంబు (=అ + ద్వితీయ) see Wester. Vend. 10, 3, note, in the Gāthās, అనంతంబు (Y. 45, 1).

<sup>3</sup> Mark అనంతంబు (having seven divisions); e. g., అనంతంబు అనంతంబు (Y. 12, 26).

<sup>4</sup> E. g., అక్షయంబు అనంతంబు అనంతంబు after her fifteenth year (Vend. 14, 15).

## 207. Multiplicatives.

ഒന്നു once.

രണ്ടു, രണ്ടു, രണ്ടു, द्विः  
twice, twofold.

മൂന്നു, മൂന്നു, മൂന്നു, त्रिः  
thrice, threefold.

ചതുർ, ചതുർ, चतुस् four  
times.

ആറു, ആറു, ആറു, six times. Comp. Sans. षोडश  
or षड्धा (in six ways).

നേഴു, നേഴു, nine  
times (Vend. 8, 16).

പത്തു, പത്തു, twentyfold.

പത്തു, പത്തു, thirtyfold.

പത്തു, പത്തു, പത്തു, fortyfold.

പത്തു, പത്തു, പത്തു, fiftyfold.

പത്തു, പത്തു, പത്തു, sixtyfold.

പത്തു, പത്തു, പത്തു, seventyfold.

പത്തു, പത്തു, പത്തു, eightyfold.

പത്തു, പത്തു, പത്തു, ninetyfold.

പത്തു, പത്തു, a hundredfold.

പത്തു, പത്തു (for - പത്തു)  
a thousandfold.

പത്തു, പത്തു (for - പത്തു)  
ten thousandfold.

208. Sometimes, multiplicatives are formed by affixing പത്തു (the sign of the superlative) to, or putting the particle പത്തു or പത്തു after, the cardinals; e. g., പത്തു-പത്തു a hundred times a hundred: പത്തു-പത്തു or പത്തു പത്തു a thousand times a thousand; പത്തു-പത്തു or പത്തു പത്തു ten thousand times ten thousand.\*

## 209. Fractionals.

പത്തു one-half,  $\frac{1}{2}$

പത്തു one-third,  $\frac{1}{3}$

പത്തു two-thirds,  $\frac{2}{3}$

പത്തു three-thirds,  $\frac{3}{3}$

പത്തു one-fourth,  $\frac{1}{4}$

പത്തു one-fifth,  $\frac{1}{5}$

\* Mark പത്തു-പത്തു Wester. (Vend. 5, 19).



<sup>7</sup> Vide Chr. Bartholomae's Handbuch der Altiranischen Dia-

## 211. Personal Pronouns—Second Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<sup>1</sup> դո, <sup>1</sup> դ, <sup>1</sup> ու, <sup>2</sup> դոն Եւմ	<sup>2</sup> ճեղդրս Եւմ, ճեղդրս <sup>2</sup> սրդրս, ասլըւ Y. 50, 5.
Acc.	<sup>1</sup> ճեւծ, <sup>3</sup> ասւծ } Եւմ, Եւ	<sup>2</sup> ճւ, <sup>4</sup> ճ, <sup>2</sup> ճ Եւման, Ե:
Dat.	<sup>5</sup> սո, <sup>2</sup> ճո, <sup>2</sup> ճոսո Եւմ, Ե	<sup>2</sup> ասլըւս Եւման <sup>2</sup> ասլըւ, <sup>4</sup> ճ, <sup>2</sup> ճ Ե: ճոսլըւ, <sup>2</sup> ճւ
Abl.	<sup>2</sup> սւծ, <sup>2</sup> սւծ } Եւ	<sup>2</sup> սլըւ, <sup>2</sup> սլըւ <sup>6</sup> ճ Եւմ.
Gen.	<sup>7</sup> սո, <sup>2</sup> ճո, Ե ասլըւ, <sup>2</sup> ասլըւ տ <sup>2</sup> ճւծ, <sup>2</sup> ճւծ	<sup>2</sup> ճ, <sup>4</sup> ճ, <sup>2</sup> ճ <sup>2</sup> ճլըւ, ճլըւ Եւմակ, Ե:
Voc.	<sup>2</sup> դո, <sup>2</sup> դոն	

*Note.*—The declension of this pronoun is the same in all the three genders.

<sup>1</sup> Also used as the last member of a compound; e. g.,  
 Բոյճալըւս a good king (be) Thou over us (see Yaç.  
 41, 2); Բոյ-ճլըւ (Wester.), Բոյճլըւ (Geld.) whom Thou  
 (Y. 46, 14); ճեւծ-Եւ who to thee (Y. 9, 3. 6. 9. 12).

<sup>2</sup> In the Gâthâ dialect.

<sup>3</sup> Sometimes repeated to express emphasis; e. g., ասւծ  
 ասւծ to Thee, to Thee (see Y. 36, 1).

<sup>4</sup> Chiefly used in the Gâthâ dialect.

<sup>5</sup> Mark Բո in Բո-ճլըւ Wester. (see Nirang-Atash, 1).

<sup>6</sup> Prof. Justi: (see Afrin Paighambar Zartusht, para. 5).

<sup>7</sup> Mark Գոյոյս (of you two) gen. dual (Fragment 6, 1).

## 212. Third Person—Masculine

*Singular.**Plural.*

Nom. <sup>1</sup>  $\text{දාසයා}$ , <sup>2</sup>  $\text{ඒ}$   $\text{ස}$ : <sup>3</sup>  $\text{ඒ}$   $\text{ස}$ ,  $\text{යායාසා}$ ,  $\text{යා}$   $\text{සේ}$

Acc. <sup>4</sup>  $\text{ඒ}$ ,  $\text{ඒ}$ , <sup>5</sup>  $\text{ඒ}$ ,  $\text{ඒ}$   $\text{ස}$   $\left\{ \begin{array}{l} \text{දාසයා, } \text{යා, } \text{යායා} \\ \text{දාසයා, } \text{යායා} \\ \text{තා} \text{ } \text{ඒ}, \text{ } \text{යායා} \end{array} \right.$

Instr.  $\text{යා}$   $\text{යායා}$   $\text{සේ}$ :

Dat. <sup>7</sup>  $\text{යා}$ , <sup>7</sup>  $\text{යා}$ ,  $\text{යා}$ , <sup>3</sup>  $\text{ඒ}$   $\text{ස}$   $\text{දාසයා}$   $\text{සේ}$ :

Abl. <sup>8</sup>  $\text{යා}$   $\text{දාසයා}$   $\text{සේ}$ :

Gen.  $\text{යා}$ , <sup>7</sup>  $\text{යා}$ , <sup>7</sup>  $\text{යා}$   $\left\{ \begin{array}{l} \text{යායා} \text{ } \text{සේ} \end{array} \right.$

<sup>1</sup> Mark  $\text{යායා}$  Wester. (Vend. 8, 41);  $\text{යායා}$  Yt. 8, 35.

<sup>2</sup> Mostly used in the Gâthâ dialect;  $\text{යායා}$  Geld. Y. 58, 4.  
He (is) the Father.

<sup>3</sup> In the Gâthâ dialect.

<sup>4</sup> See Hâdokht Nosk, para. 17.

<sup>5</sup> See Yaç. 57, 29; Yaç. 9, 22.

<sup>6</sup> See Vend. 19, 12; Vend. 8, 10.

<sup>7</sup> As the second member of a compound, when preceded by  $\text{යා}$  or  $\text{යා}$ ; e. g.,  $\text{යායායායා}$ ,  $\text{යායායායා}$   $\text{යායායා}$ ; otherwise,  $\text{යා}$  is used; e. g.,  $\text{යායායා}$ ,  $\text{යායායා}$ ,  $\text{යායායා}$ ,  $\text{යායායා}$ ,  $\text{යායායා}$  Geld. Mark  $\text{යායා}$  in Y. 9, 28  $\text{යායායා}$   $\text{යායායා}$

<sup>8</sup> Very seldom; e. g.,  $\text{දාසයායායා}$   $\text{යායායා}$   $\text{යායායා}$  the Druj, being dismayed, ran away from him (see Vend. 19, 2).



## Demonstrative Pronouns.

### 215. CRUDE FORM $\text{—}\text{𑂔𑂗𑂢𑂰}$ एत—MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<sup>1</sup> $\text{𑂔𑂗𑂢𑂰}$ एषः	$\text{𑂔𑂗𑂢𑂰}$ एते
Acc.	$\text{𑂔𑂗𑂢𑂰}$ एतम्	<sup>2</sup> $\text{𑂔𑂗𑂢𑂰}$ एतान्
Instr.	$\text{—}\text{𑂔𑂗𑂢𑂰}$ एतेन	एतैः
Dat.	$\text{𑂔𑂗𑂢𑂰}$ एतस्मै	एतेभ्यः
Abl.	$\text{𑂔𑂗𑂢𑂰}$ एतस्मात्	एतेभ्यः
Gen.	$\text{𑂔𑂗𑂢𑂰}$ एतस्य	$\text{𑂔𑂗𑂢𑂰}$ एतेषाम्
Loc.	$\text{𑂔𑂗𑂢𑂰}$ एतस्मिन्	$\text{—}\text{𑂔𑂗𑂢𑂰}$ एतेषु

Note.— $\text{𑂔𑂗𑂢𑂰}$  gen. du. ( see Vend. 13, 41).

## Demonstrative Pronouns.

### 216. CRUDE FORM $\text{𑂔𑂗𑂢𑂰}$ एतत्—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	$\text{𑂔𑂗𑂢𑂰}$ एतत् <sup>3</sup> $\text{𑂔𑂗𑂢𑂰}$	$\text{—}\text{𑂔𑂗𑂢𑂰}$ एतानि $\text{𑂔𑂗𑂢𑂰}$
Acc.	$\text{𑂔𑂗𑂢𑂰}$ एतत् <sup>3</sup> $\text{𑂔𑂗𑂢𑂰}$	<sup>4</sup> $\text{—}\text{𑂔𑂗𑂢𑂰}$ एतानि $\text{𑂔𑂗𑂢𑂰}$

☞ The rest of the cases are like the masculine ( $\text{—}\text{𑂔𑂗𑂢𑂰}$ ).

<sup>1</sup> In some rare instances,  $\text{—}\text{𑂔𑂗𑂢𑂰}$  is used in the mas. (see Vend. 3, 26; Vend. 15, 15, 16).

<sup>2</sup> See Yaç. 71, 11; Yaç. 8, 11, 13; Vend. 9, 39.

<sup>3</sup> Rarely; e. g.,  $\text{𑂔𑂗𑂢𑂰}$   $\text{𑂔𑂗𑂢𑂰}$ ,  $\text{𑂔𑂗𑂢𑂰}$   $\text{𑂔𑂗𑂢𑂰}$

<sup>4</sup> In some cases,  $\text{𑂔𑂗𑂢𑂰}$  and  $\text{𑂔𑂗𑂢𑂰}$  are also used (see Vend. 2, 39; Vend. 3, 19; Vend 7, 13).

## Demonstrative Pronouns.

### 217. CRUED FORM 𑀓𑀲𑀭𑀸𑀓 एता—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> } <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एता }	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> } एता: }
Acc.	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एताम्	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एताः
Instr.	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एतया	
Gen.	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एतस्याः } <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एतासां }	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> } एतासाम् }

## Demonstrative Pronouns.

### 218. CRUDE FORMS 𑀓, 𑀓𑀲𑀭𑀸𑀓—MASCULINE.

It should be noted that some of the inflected forms of these pronouns are derived from 𑀓𑀲𑀭𑀸𑀓, while others, from 𑀓.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<span style="font-family: sans-serif;">𑀓</span> , <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> अयम्	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> इम
Acc.	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> इमम्	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> , <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> इमान्
Instr.	<span style="font-family: sans-serif;">𑀓</span> , <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> अनेन	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> , <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एभिः
Dat.	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> अस्मै	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> , <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एभ्यः
Abl.	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> } <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> अस्मत् }	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एभ्यः
Gen.	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> , <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> अस्य } <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> , <span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> अस्मा }	<span style="font-family: sans-serif;">𑀓𑀲𑀭𑀸𑀓</span> एषाम्

<sup>1</sup> Mark 𑀓𑀲𑀭𑀸𑀓 𑀓𑀲𑀭𑀸𑀓 (Vend. 5, 13. 14).

<sup>2</sup> In the Gāthā dialect, <sup>3</sup> See Yag. 37, 3; Yt. 11, 8.

	<i>Singular.</i>	<i>Plural.</i>
Loc.	$\left. \begin{array}{l} \text{અહીં} \\ \text{અહીં અસ્મિન્} $	$\left\{ \begin{array}{l} \text{અહીં} \\ \text{અહીં અસ્મિન્} $

*Note.*—અહીં acc. du. (Prof. Justi, Visp. 11, 2); અહીં gen. du. (Vend. 4, 48; Vend. 13, 41).

## Demonstrative Pronouns.

### 219. CRUDE FORMS ્, ્—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<sup>1</sup> ્, <sup>2</sup> ્, ્, ્	<sup>3</sup> ્, ્, ્
Acc.	્, ્, ્, ્	્, ્

☞ The rest of the cases are like the masculine ( ્, ્ ).

## Demonstrative Pronouns.

### 220. CRUDE FORMS ્, ્—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	્ ્	્ ્ ્ ્
Acc.	્ ્	્ ્
Instr.	્ ્ ્ ્	્ ્ ્ ્
Dat.	$\left. \begin{array}{l} ્ ્ ્ ્ \\ ્ ્ ્ ્ ્ ્ \end{array} \right\}$	$\left\{ \begin{array}{l} ્ ્ ્ ્ ્ ્ \\ ્ ્ ્ ્ ્ ્ \end{array} \right.$

<sup>1</sup> ્ is also used as an enclitic at the end of certain particles, in order to give them an emphatic meaning; as, ્ ( ્ + ્ ); similarly, ્, ્, ્, &c.

Compare ્ with the English neut. pronoun It, Lat. Id.

<sup>2</sup> Especially in the Gāthā dialect:

<sup>3</sup> See Yaç. 31, 22; ્ (Geld.) These to Thee (Yaç. 34, 2).

<sup>4</sup> Mark ્, e. g., ્ ્ ્ for this family (Y. 68, 14).

	<i>Singular.</i>	<i>Plural.</i>
Abl.	$\left. \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right. \text{ Yt. 10, 82; } \text{מִדָּכִי}$
Gen.	$\left. \begin{array}{l} \text{מִדָּכִי}, \text{ מִדָּכִי} \\ \text{מִדָּכִי} \text{ אֲשֶׁר:} \\ \text{מִדָּכִי}, \text{ מִדָּכִי} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right.$
Loc.	מִדָּכִי	$\left\{ \begin{array}{l} \text{מִדָּכִי} \text{ אֲשֶׁר} \\ \text{מִדָּכִי} \text{ (Gâth.)} \end{array} \right.$

*Note.*— $\text{מִדָּכִי}$  (Gâth.) nom. and acc. du. (Prof. Justi);  $\text{מִדָּכִי}$  instr. du.

### Demonstrative Pronouns.

221. CRUDE FORM  $\text{מִדָּכִי}$ —MASCULINE. Comp. Per.  $\text{מִדָּכִי}$ .

	<i>Singular.</i>	<i>Plural.</i>
Nom.		מִדָּכִי
Acc.	מִדָּכִי	$\left\{ \begin{array}{l} \text{מִדָּכִי}, \text{ מִדָּכִי} \\ \text{מִדָּכִי?} \end{array} \right. \text{ Yt. 4, 1; Vend. 19, 13}$
Instr.	מִדָּכִי, מִדָּכִי	מִדָּכִי
Gen.	$\left. \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \\ \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right\}$	מִדָּכִי

### Demonstrative Pronouns.

222. CRUDE FORMS  $\text{מִדָּכִי}$ ,  $\text{מִדָּכִי}$ —NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	מִדָּכִי, מִדָּכִי	מִדָּכִי

<sup>1</sup> In some rare instances; e. g.,  $\text{מִדָּכִי}$  Yt. 5, 132; Yt. 16, 19; Yt. 17, 61.



	<i>Singular.</i>	<i>Plural.</i>
Acc.	$\left. \begin{array}{l} \text{מִי} \\ \text{מִיָּמָה} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִיָּמָה, מִיָּמָה, מִיָּמָה} \\ \text{מִיָּמָה, מִיָּמָה, מִיָּמָה} \end{array} \right.$ Yt. 1, 10.

☞ The rest of the cases are like the masculine (מִיָּמָה).

## Demonstrative Pronouns.

### 223. CRUDE FORM מִיָּמָה—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	מִיָּמָה	מִיָּמָה, מִיָּמָה, מִיָּמָה
Dat.	$\left. \begin{array}{l} \text{מִיָּמָה לְמִיָּמָה} \\ \text{מִיָּמָה לְמִיָּמָה} \end{array} \right\}$	מִיָּמָה לְמִיָּמָה
Abl.	מִיָּמָה לְמִיָּמָה	
Gen.	מִיָּמָה לְמִיָּמָה	

224. Besides these (*viz.*, מִיָּמָה, מִיָּמָה, מִיָּמָה), there is another demonstrative pronoun, but rarely met with; *viz.*, מִיָּמָה (Sans. असौ he, she) nom. mas. and fem.; as, מִיָּמָה מִיָּמָה (mas. nom. sing.); ... מִיָּמָה מִיָּמָה (fem. nom. sing.). Mark מִיָּמָה Wester. Yt. 8, 54; Yt. 19, 56.

## Relative Pronouns.

### 225. CRUDE FORM מִיָּמָה י—MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	$\left. \begin{array}{l} \text{מִיָּמָה, מִיָּמָה י} \\ \text{מִיָּמָה, מִיָּמָה י} \\ \text{מִיָּמָה, מִיָּמָה י} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִיָּמָה, מִיָּמָה י} \\ \text{מִיָּמָה, מִיָּמָה י} \\ \text{מִיָּמָה, מִיָּמָה י} \end{array} \right.$

<sup>1</sup> E. g., ... מִיָּמָה מִיָּמָה Y. 23, 1. [Yt. 17, 58.]

<sup>2</sup> מִיָּמָה מִיָּמָה Yt. 8, 51; מִיָּמָה מִיָּמָה

<sup>3</sup> Also used in compound forms; e. g., מִיָּמָה Geld. Y. 29, 8.

## Singular.

## Plural.

Acc.

<sup>6</sup> **የኛህ, ኛህ ወግ**
 $\left\{ \begin{array}{l} \text{፪ኛህ, ኛህ ወግ} \\ \text{፪ኛህ, ፪ኛህ ወግ} \end{array} \right.$ 

Instr.

**፪ኛህ****፪ኛህ ወግ**

Dat.

**፪ኛህ ወግ ወግ**
 $\left\{ \begin{array}{l} \text{፪ኛህ ወግ ወግ} \\ \text{፪ኛህ ወግ ወግ} \end{array} \right.$ 

Abl.

 $\left. \begin{array}{l} \text{፪ኛህ ወግ} \\ \text{፪ኛህ ወግ ወግ} \end{array} \right\}$ 
 $\left\{ \begin{array}{l} \text{፪ኛህ ወግ} \\ \text{፪ኛህ ወግ} \end{array} \right.$ 

Gen.

 $\left. \begin{array}{l} \text{፪ኛህ ወግ, ፪ኛህ ወግ} \\ \text{፪ኛህ ወግ ወግ} \\ \text{፪ኛህ ወግ ወግ} \end{array} \right\}$ 
 $\left\{ \begin{array}{l} \text{፪ኛህ ወግ} \\ \text{፪ኛህ ወግ} \end{array} \right.$ 

**፪ኛህ** Geld. Y. 29, 7; Y. 44, 2; **፪ኛህ** Geld. Y. 44, 19;

**፪ኛህ-፪ኛህ** Geld. Yt. 13, 18.

\* As the first member of a compound when followed by **ሆ** or **ሆ**; e. g., **፪ኛህ-፪ኛህ**, **፪ኛህ-፪ኛህ**, **፪ኛህ-፪ኛህ**, **፪ኛህ-፪ኛህ**, **፪ኛህ-፪ኛህ** (for **፪ኛህ-፪ኛህ**), **፪ኛህ-፪ኛህ**, (also **፪ኛህ-፪ኛህ** Geld. Yt. 4, 1); **፪ኛህ-፪ኛህ**. Observe that the last four forms are found in the Gâthâ dialect only. Sometimes, though very rarely, **፪ኛህ** is used separately by itself, (see Yt. 19, 87).

\* Mark **፪ኛህ-፪ኛህ** Geld. (Yaç., 43, 14), who thy (lit.).

\* In the Gâthâ dialect.

\* Also **፪ኛህ-፪ኛህ** Geld. whom Thou (see Yaç. 46, 14).

\* Rarely; e. g., **፪ኛህ ወግ ወግ ወግ ወግ** (Yt. 5, 5).

\* Mark **፪ኛህ** Yt. 10, 6 f.



	<i>Singular.</i>	<i>Plural.</i>
Dat.		𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿
Abl.	𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿	
Gen.	<sup>1</sup> 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿	𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿
Loc.		{ 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿

## Interrogative Pronouns.

### 228. CRUDE FORMS 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 —MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	{ <sup>2</sup> 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 <sup>3</sup> 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 }	{ 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 Vindh. 10, 3. 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 }
Acc.	<sup>2</sup> 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿	<sup>2</sup> 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿
Instr.	𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿	𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿
Dat.	𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿	𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿
Abl.	𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿	
Gen.	{ <sup>2</sup> 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 <sup>2</sup> 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 }	
Loc.	𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿	[two ?]

Note.—𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 derives 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 Sans. कतर who or which of the

<sup>1</sup> Also, 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿, though rarely; e g., Yt. 5, 4.

<sup>2</sup> In the Gâthâ dialect.

<sup>3</sup> As the first member of a compound when followed by 𐭩 or 𐭪; e. g., 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿; 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 (Gâth.). Mark 𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿 (Yaç. 44, 3. 4. 5), what man?

### Interrogative Pronouns.

229. CRUDE FORMS **ဗျဉ်, ဗျာဝ**—NEUTER.

*Singular.*

*Plural.*

Nom.

၄၈, ၄၉

မုသု

Acc.

ဗုဒ္ဓ, ဗုဒ္ဓ

☞ The rest of the cases are like the masculine (مذكر).

## Interrogative Pronouns.

**230. CRUDE FORM** **وس کا - FEMININE.**

[Geld.

Nom. Sing.—**का**; in compound forms, **का**, **का**.

Acc. Sing.—**काम्** Mark **गम्** Geld. Y. 46, 1.

\* Dat. Sing.—**कस्यै**.

「44, 12.

Abl. Sing.—**ဗုဒ္ဓဗိမ္ဗာဏ** Wester., **ဗုဒ္ဓဗိမ္ဗာဏ** Geld. Y.

## Indefinite Pronouns.

231. In several instances, **ᄃ** and **ᄆ** are also used as indefinite pronouns, meaning, 'any one, anything, whoever, whatever.'

*E. g.*, क्षणम् कश्चित् mas. nom. sing. (Vend. 8, 100); क्षण

mas. nom. sing. (Vend. 3, 14);  $\text{𐎧𐎠𐎧𐎡𐎹}$  (Y. 9, 28);  $\text{𐎧𐎠𐎧𐎡𐎹𐎧𐎡𐎹}$ .

ဗုဒ္ဓဗုဒ္ဓ<sup>၁</sup> mas. dat. sing.; ဗုဒ္ဓဗုဒ္ဓ<sup>၂</sup> fem. dat. sing.,

ကုမ္ပဏီ mas. gen. sing., ကုမ္ပဏီ, ကုမ္ပဏီ, ကုမ္ပဏီ

gen. sing., **وَمَدِينَةٍ وَمَدِينَةٍ** (Yt. 11, 5) mas. loc. sing. **-وَمَدِينَةٍ**

וַיִּשְׁלַח יְהוָה אֶת מֹשֶׁה וְאֶת אָהֳרָן לְבָרֵךְ אֶת הָעָם (Yt. 5, 101) loc. sing. (in each

channel). **ညာဉ်** gen. plu. It is used in the three genders ;

e. g., ကျေးဇူးတင်ပါသည်.....ညာဉ်ကျေးဇူးတင်ပါသည် mas. Vend. 18, 22); ...ညာဉ်ကျေးဇူးတင်ပါသည်

neut. (Vend. 9, 13); fem.

<sup>1</sup> E. g., ၵၢၢၢ ... ၵၢၢၢ (Vend. 2, 39), what lights.

(Vend. 8, 2; Vend. 15, 14). Sometimes, **𐬵𐬀𐬢𐬀** and **𐬀𐬢𐬀** are subjoined to the negative particles **𐬵𐬀** and **𐬵𐬀𐬵**; *e. g.*, nom. sing. **𐬵𐬀𐬢𐬀𐬵𐬀**, **𐬵𐬀𐬢𐬀𐬵𐬀** (also **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀** Geld.), **𐬵𐬀𐬢𐬀𐬵𐬀**, acc. sing. **𐬀𐬢𐬀𐬵𐬀**, **𐬀𐬢𐬀𐬵𐬀** (Y. 34, 7). From the same base are derived **𐬵𐬀𐬢𐬀**, **𐬵𐬀𐬢𐬀** and **𐬵𐬀𐬢𐬀**, meaning, 'any, whatever'; *e. g.*, **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀**, **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀** (whatever); **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀** anything of low value (Vend. 18, 34); **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀** with any look or glance (Yt. 11, 5). Also, **𐬵𐬀𐬢𐬀** (Sans. चित्), a particle giving to the preceding word an indefinite signification, et cetera; *e. g.*, **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀** any medicine, medicine, &c.

232. Besides these, there is another particle, *viz.*, **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀**, used indefinitely and always preceded by **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀**; *e. g.*, **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀** Wester., **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀** Geld. (Yag. 24, 4; Visp. 4, 2; Visp. 9, 7).

### Reflexive Pronouns.

233. CRUDE FORMS **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀**, **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (one's own)—MAS.

	Singular.	Plural.
Nom.	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀</b> , <b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀</b> , <b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀</b>	
Acc.	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀</b>	
Instr.	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀</b> , <b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀</b>	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b> , <b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b>
Dat.	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀</b> , <b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀</b> <b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b>	
Gen.	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b> , <b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b>	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b>
Loc.	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b> , <b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b>	<b>𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀</b>

<sup>1</sup> In the Gāthā dialect; *e. g.*, **𐬵𐬀𐬢𐬀𐬵𐬀𐬵𐬀** Yag. 46, 11.

*Note.*—**אני** instr. du. (Vend. 6, 46).

## Reflexive Pronouns—Neuter.

**234.** The nom. and acc. neuter forms of these pronouns are not met with. The rest of the cases (from the instr. to the loc.) are like the masculine (**אני**, **את**, **אני**).

## Reflexive Pronouns.

CRUDE FORMS **אני**, **את**, **אני** **את**—FEMININE.

Nom. Sing.—**את**, **את**; **את** Y. 46, 11.

Nom. Du.—**את** (e. g., **את** Yt. 10, 113).

Acc. Sing.—**את**, **את**; **את** Yt. 4, 5.

Dat. Sing.—**את**, **את** Gâth. [Vend. 16, 7.

Gen. Sing.—**את**, **את**, **את**, **את**

**235.** From **אני** (one's own) we meet with its derivatives—

(a) **את**, **את**, the inflected forms of which as found in the sacred writings are these:—

**את** fem. nom. sing.; **את** neut. acc. sing.; **את** mas. instr. sing.; **את** mas. abl. sing.; **את** fem. acc. plu.

(b) **אני** Sans. **अतस्** (adv.) by one's own self, of one's self.

(c) **אני** (Wester.), **אני** (Geld.) of one's self.

## 236. Possessive Pronouns.—First Person.

SPECIAL BASE FOR THE SINGULAR, **אני**, **אני** MY, MINE.

Nom. **אני** mas.; **אני** fem.; e. g., **אני** **אני** my soul Y. 29, 5; **אני** **אני** Y. 46, 8.

Dat. **אני**, **אני**, e. g., **אני** **אני** be ye for my help Y. 50, 7; **אני**

for my exhorter Y. 46, 3; *ḥ*... for my body Y. 9, 27.

Gen. *mas.*, *fem.*; *e. g.*, *ḥ* Gen. *mas.*, *fem.*; *e. g.*, *ḥ* Y. 48, 12; *ḥ* of my wisdom Y. 44, 10.

Loc. *mas.*; *e. g.*, *ḥ* in my mind Y. 32, 1.

Nom. Plu.—*mas.*; *e. g.*, *ḥ* certainly there are four males who are mine Vend. 18, 31.

Acc. Plu.—*mas.*, *mas.*, *fem.*, *neut.*; *e. g.*, *ḥ* Y. 48, 2; *ḥ* I do not accept these offerings of mine Yt. 5, 93; *ḥ* Yt. 14, 38; *ḥ* the man himself (or this man) will destroy my doctrines Y. 32, 10.

## 237. Possessive Pronouns—First Person.

SPECIAL BASE FOR THE PLURAL, *our*, *ours*.

Acc.—*our*, *ours*, *our*; *e. g.*, *our* our rejoicers Y. 40, 3; *our* our questions Y. 43, 10; *our* our flocks and men Y. 45, 9.

Nom.—*neut.*; *e. g.*, *our* our names -Yt. 1, 3.

\* Mark that *our* is used both in the singular and the plural number; *e. g.*, *our* sing. Vend. 19, 29; *our* plu. (invoke these names of mine) Yt. 15, 49.



Instr.—**အလော, အဟောအဟော;** *e.g.*, **အဟောအလော, အလော**  
with our foremost (men) Y. 34, 1. **အဟောအဟော, အဟော**  
**အဟောအဟော** with our bodies (lit. bones) and lives. Y. 37, 3.

## Possessive Pronouns—Second Person.

238. SPECIAL BASE FOR THE SINGULAR. **အသက်** THY, THINE.

Instr.—**အသက်;** *e.g.*, **အဟောအသက်** **အသက်** by Thine own mind  
Y. 31, 11. [fire Y. 43, 9.

Dat.—**အသောအသက်;** *e.g.*, **အဟောအသောအသက်** for Thy

Abl.—**အသောအသက်;** *e.g.*, **အဟောအသောအသက်** from  
Thy love or will Y. 47, 5.

Gen.—**အသောအသက်** mas. and neut., **အသောအသက်** fem.; *e.g.*,  
**အဟောအသောအသက်** Thy fire's flame Y. 43, 4; **အဟောအသော**  
**အသောအသက်** of Thy Holiness Y. 48, 8.

Loc.—**အသောအသက်;** *e.g.*, **အဟောအသောအသက်** in Thy love  
Y. 33, 10; **အဟောအသောအသက်** in Thy grace Y. 41, 4.

Nom. Plu.—**အသောအသက်** mas.; **အသောအသက်** neut.; *e.g.*, **အဟောအသောအသက်**  
**အဟောအသောအသက်** Thy praisers Y. 41, 5; **အဟောအသောအသက်** Thy  
Sovereign Power Y. 51, 4. [Y. 44, 12.

Acc. Plu.—**အသောအသက်** neut.; *e.g.*, **အဟောအသောအသက်** Thy blessings

Loc.—**အသောအသက်** fem.; *e.g.*, **အဟောအသောအသက်** in Thy  
regions Y. 43, 7.

## Possessive Pronouns—Second Person.

239. SPECIAL BASE FOR THE PLURAL, **အဟောအဟော, အဟောအဟော,**  
**အဟောအဟော** your, yours.

Acc. **အဟောအဟော, အဟောအဟော** mas., **အဟောအဟော** fem.;  
*e.g.*, **အဟောအဟော** **အဟောအဟော** to protect Your poor

man Y. 34, 5. **ඥානාදායක** Your choice Y. 46, 18;  
**ඥානාදායක** Your sacred wisdom Y. 34, 14.

Instr.—**ඥානාදායක**, e. g., **ඥානාදායක** by Your  
 Sovereign Power Y. 34, 15.

Dat.—**ඥානාදායක**, **ඥානාදායක**, **ඥානාදායක**; e. g.,  
**ඥානාදායක** for Your Māthra-speaker Y. 50, 5;  
**ඥානාදායක**.....**ඥානාදායක** for Your praise Y. 50, 10; -**ඥානාදායක**  
**ඥානාදායක** to you (who are) the prophets  
 Y. 20, 3.

Gen.—**ඥානාදායක**, **ඥානාදායක**; e. g., -**ඥානාදායක**  
**ඥානාදායක** of Your adoration Y. 50, 7;  
**ඥානාදායක** with the mind of  
 Your wisdom Y. 49, 6.

## 240. Pronominal Adjectives.

**ඥානාදායක** another; **ඥානාදායක** every, all; **ඥානාදායක**  
 whole, entire, all; **ඥානාදායක** all, same; **ඥානාදායක** both. Of  
 these, **ඥානාදායක** and **ඥානාදායක** follow the declension of nouns as well  
 as of pronouns, as will be seen from the paradigms given below.

**ඥානාදායක** is inflected in the dual number.

**241. Inflected Forms** of these pronominal adjectives as found  
 in the sacred writings :—

**ඥානාදායක**—**ඥානාදායක** neut. nom. sing.; **ඥානාදායක** fem. acc. sing.;  
**ඥානාදායක** (Y. 58, 6) mas. acc. plu.; **ඥානාදායක** neut. acc. plu.

**ඥානාදායක**—**ඥානාදායක** fem. nom. sing.; **ඥානාදායක**, **ඥානාදායක** (Gāth.) neut.  
 acc. sing.; **ඥානාදායක** neut. gen. sing.; **ඥානාදායක** fem. gen.  
 sing.; **ඥානාදායක**, **ඥානාදායක** Wester., **ඥානාදායක** Geld. mas. loc. sing.

**ඥානාදායක**—**ඥානාදායක** fem. nom.; **ඥානාදායක** mas. dat.; **ඥානාදායක** mas. loc.

## 242. Երև (other, another) — Masculine.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	Երև, Երևս	{ Երևս, Երևս Երև (Yt. 5, 69)
Acc.	{ Երև, Երևս Երևս (Gâth.) }	{ Երևս, Երևս Երևս (Gâth.) }
Instr.	Երևս	Երևս
Dat.	Երևս	Երևս
Abl.	{ Երևս, Երևս Երևս }	Երևս
Gen.	Երևս	{ Երևս Երևս Vend. 2, 29. }

## 243. Երև — Neuter.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	Երև	<sup>2</sup> Երևս, Երևս
Acc.	<sup>3</sup> Երևս, Երևս	<sup>4</sup> Երևս, Երևս

☞ The rest of the cases are like the masculine.

## 244. Երև — Feminine.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	Երև	Երևս, Երևս
Gen.		Երևս, <sup>5</sup> Երևս

<sup>1</sup> Երև.....Երև (Y. 9, 10) the one,...the other.

<sup>2</sup> E. g., Երևս, Երևս Երևս Երևս Երևս Երևս  
Vend. 1, 21.

<sup>3</sup> Երևս = Երև + Երևս (see Yt. 13, 73).

<sup>4</sup> Sometimes, Երևս; e. g., Երևս Երևս

<sup>5</sup> E. g., Երևս Երևս Y. 19, 5.

*Note.*—**𐭠𐭣𐭥𐭥** derives the particles **𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥** (in a different way), **𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥** Y. 51, 10 (from **𐭠𐭣𐭥𐭥** + **𐭠𐭣𐭥𐭥**) besides.

## 245. 𐭠𐭣𐭥𐭥 (all, every)—Masculine.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥, <sup>1</sup> 𐭠𐭣𐭥𐭥
Acc.	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥, <sup>2</sup> 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥
Instr.	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥
Dat.	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥
Abl.		{ 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥 (Gâth.)
Gen.	𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥	{ 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥
Loc.	𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥
Voc.		𐭠𐭣𐭥𐭥 Y. 1, 22.

## 246. 𐭠𐭣𐭥𐭥—Neuter.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥

<sup>1</sup> Also, 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥 (though rarely). *E. g.*,

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 Yt. 8, 48.

<sup>2</sup> Other forms of the same case are 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥. —Mark 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 (Sirozah, 2, 28); 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 (Y. 16, 9).

Acc.	၆၆၇၁	{ '၆၆၇၁, ၆၆၇၁ ၆၆၇၁
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The rest of the cases are like the masculine.

## 247. ၆၆၇၁—Feminine.

	Singular.	Plural.
Nom.	၆၆၇၁	၆၆၇၁, ၆၆၇၁
Acc.	၆၆၇၁	{ ၆၆၇၁, ၆၆၇၁ (၆၆၇၁) ၆၆၇၁
Dat.	၆၆၇၁	၆၆၇၁
Gen.	{ ၆၆၇၁ ၆၆၇၁	၆၆၇၁
Loc.		၆၆၇၁

248. Besides these, there are other pronominal adjectives, the bases of which are formed by subjoining the suffix ၆၆၇၁ to the pronominal bases ၆၆၇၁, ၆၆၇၁, ၆၆၇၁, ၆၆၇၁, ၆၆၇၁, ၆၆၇၁ and ၆၆၇၁.

*Note.*—The inflected forms of these adjectives, as given below, are such as are *actually* met with in the sacred writings.

249. ၆၆၇၁ (strong base), ၆၆၇၁ (weak base), the One like Thee; ၆၆၇၁ nom. sing. Y. 44, 1. Comp. Sans. ၆၆၇၁ resembling Thee.

<sup>1</sup> Rarely; e. g., ၆၆၇၁ Yt. 10, 34.

<sup>2</sup> Seldom; e. g., ၆၆၇၁ Y. 57, 17;

၆၆၇၁ Yt. 5, 5.

<sup>3</sup> E. g., ၆၆၇၁ every Druj Yt. 2, 11.

<sup>4</sup> Mark ၆၆၇၁ Y. 71, 6.

250. **ደኣወጥሩኛ**, **ደኣወጥሩ** (weak base), of such as you, of men like you ; **ገጥሎጥሩ** gen. sing. ; **-ወጥሩኛ** ጭረኛ, **ጭረወጥሎጥሩ** gen. plu. ; **ጭረወጥሎጥሩ** (orig., **ሠ + ደኣወጥሎጥሩ**) loc. plu.

251. **ደኣወጥሩ** (strong base), **ደኣወጥሩ** (weak base), **ጭረወጥሎ** (fem. base), so much, this much ; **ጭረወጥሎ** mas. nom. sing. ; **ጭረወጥሎ** fem. nom. sing. ; **ደኣወጥሩ** neut. nom. and acc. sing. ; **ጭረወጥሎ**, **ጭረወጥሎ** mas. acc. sing. ; **ጭረወጥሎ** mas. instr. sing. ; **ጭረወጥሎ** mas. abl. plu.

252. **ደኣወጥሎ** (strong base), **ደኣወጥሎ** (weak base), **ጭረወጥሎ** (fem. base), so much, this much ; **ጭረወጥሎ** fem. nom. sing. ; **ደኣወጥሎ** neut. nom. and acc. sing. ; **-ወጥሎ** ጭረወጥሎ mas. acc. sing. ; **ጭረወጥሎ** fem. instr. sing. ; **-ወጥሎ** ጭረወጥሎ neut. instr. sing. ; **ጭረወጥሎ** gen. sing. ; **ጭረወጥሎ** gen. plu.

253 **ደኣወጥሎ** (str. b.), **ደኣወጥሎ** (w. b.), **-ወጥሎ** ጭረወጥሎ (fem. base), so much, this much ; **ደኣወጥሎ** neut. nom. and acc. sing. ; **ጭረወጥሎ** fem. instr. sing. ; **-ወጥሎ** ጭረወጥሎ gen. sing. Comp. Sans. **एतावत्** so much.

254. **ደኣወጥሎ** (str. b.), **ደኣወጥሎ** (w. b.) that much ; **ጭረወጥሎ** nom. plu. Comp. Pehl. **ጭረወጥሎ**

255. **ደኣወጥሎ** (str. b.), **ደኣወጥሎ** (w. b.), **ጭረወጥሎ** (fem. base), as much as ; **ጭረወጥሎ** fem. nom. sing. ; **ደኣወጥሎ** neut. nom. and acc. sing. ; **ጭረወጥሎ** instr. sing. Comp. Sans. **तावत्**.

*Note.*—**यथा** also means “as long as, whenever” (see Vend. 6, 31. 34; Vend. 14, 11. 12; Vend. 15, 45).

256. **यथा** (str. b.), **यथा** (w. b.) how much; **यथा** mas. nom. sing. (in what capacity, what was his position) Y. 19, 20; Y. 20, 4; **यथा** mas. acc. sing.; **यथा** neut. nom. and acc. sing.; **यथा** nom. plu. Comp. Per. **यथा**

*Note.*—**यथा** = orig., **यथा** + **यथा**.

## CHAPTER VIII.—THE VERB.

257. The crude forms of the verbs are either primitive or derivative. The primitive forms are the roots, which require some change or addition before the inflectional terminations can be affixed. The derivative verbs are the Frequentative or Intensive, the Desiderative, the Denominative and the Causal.

258. Verbs have three numbers: singular, dual and plural; and in each number three persons: first, second and third. The dual number denotes, as it does in declension, ‘two’; its forms are rare. The terminations which denote the persons in the different numbers are called **personal terminations**.

259. Primitive roots are conjugated in three voices, viz.—

(a) In the **Parasmaipada**, i.e., ‘active voice’ (literally ‘voice or step for another’).

(b) In the **Atmanepada**, i.e., ‘reflective voice’ (literally ‘voice or step for one’s self’).

(c) In the **Passive** voice.\*

260. The Parasmaipada implies that the action of the verb tends to a person or thing other than the agent (objective). The Atmanepada expresses that the action of the verb is confined to the agent (subjective). In other words, “the Parasmaipada may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to a person or thing other than the agent; whereas the Atmanepada is employed when the fruit or consequence of the action expressed by the

\* Comp. Dr. Kielhorn’s Sanskrit Grammar, 3rd Ed., p. 78

verb accrues to the agent ;" e. g., rt. **𐬨𐬀𐬭𐬀𐬵𐬀** to ask ; **𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀** (Parasmai.) he asks (for somebody else) ; **𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Atmane.) he asks (for himself) ; **𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Parasmai.) do thou (for some body else) ; **𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Atmane.) do thou (for thyself).

This rule is, however, by no means universally valid, and the right use of the two *padas* (*viz.*, Parasmai. and Atmane.) can only be learnt by a long and careful study of the Avesta literature.

**261.** Many roots throughout all tenses and moods are conjugated both in the Parasmaipada and in the Âtmanepada ; some only in the Parasmaipada ; others again in the Atmanepada.

"The Parasmaipada and Atmanepada are formally distinguished by two sets of personal terminations, one of which is added in the Parasmaipada, whereas the other set is always added in the Atmanepada."\*

**262.** The conjugation of the verb comprises eight forms, partly tenses and partly moods. These are the present (including the present subjunctive), the imperfect† (including the imperfect subjunctive), the imperative, the potential, the future, the perfect, the aorist, and the precativè or benedictive. Of these, the first four, *viz.*, the present, the imperfect, the imperative and the potential are called **conjugational tenses and moods**, or, according to Dr. Kielhorn, **special tenses**, because the personal terminations of these four forms are very seldom attached directly to the crude form of a primitive root. In most cases they are added to special inflective bases derived from the root. While the last four, *viz.*, the future, the perfect, the aorist and the precativè are called **non-conjugational**, or, according to Dr. Kielhorn, **general tenses**, because their base is formed according to one general rule for all verbs of whatever conjugation ; in other words, all verbs of whatever class in these tenses are, as it were, of one common conjugation.

**Observation.**—In the future, the perfect, the aorist and the precativè, the formation of the passive voice is generally the same

\* Comp. Dr. Kielhorn's *Sans. Grammar*, 3rd Ed., pp. 78-79.

† Also called the First Preterite.



as that of the Atmanepada or reflective voice, while in the first four tenses and moods, the formation of the Atmanepada differs from that of the passive, as will be seen hereafter.

### Ten Classes of Conjugation.

**263.** Before the personal terminations are affixed to roots, "an inflective special base must be formed out of the root. Ten different rules are, therefore, propounded for forming verbal bases out of roots in the first four tenses and moods. All verbs are, for this reason, arranged under ten classes, as they follow one or the other of these rules. In the non-conjugational tenses there is only one general rule for forming the base."\*

### Formation of the Special Base in the Ten Classes.

**264.** Special base of roots of the First Class.—Change the vowel of the root to its guṇa equivalent before every termination of the four tenses and moods, and affix ॠ; e. g., rt. ॠ, unchangeable special base ॠ, rt. ॠ, unchangeable special base ॠ, &c. Comp. Sans. unchangeable special base बोध (rt. बुध). Similarly, भव (rt. भू); सर्प (rt. सर्प).

*Note 1.*—Sometimes, though rarely, the radical vowel is changed to its vṛiddhi equivalent; e. g., ॠ, ॠ (rt. ॠ); ॠ, ॠ (rt. ॠ); ॠ, ॠ (rt. ॠ); ॠ, ॠ (rt. ॠ).

*Note 2.*—This affixal ॠ is generally lengthened before any termination beginning with ॠ or ॠ; e. g., ॠ, ॠ (orig., ॠ + ॠ); ॠ, ॠ (orig., ॠ + ॠ), &c.

**265.** Special base of roots of the Second Class.—Change the radical vowel to its guṇa equivalent before the **strong terminations** only. Before all the other terminations the original vowel of the root must be retained; e. g., rt. ॠ; special weak base ॠ;

\* Comp. Professor Sir Monier William's Sanskrit Grammar, 2nd Ed., p. 110.



special base  $\text{—दुस्य(रु. दुष्)}$ . Comp. Sans. unchangeable special base  $\text{दुस्य (rt. दुष्)}$ . Similarly,  $\text{दीव्य (rt. दीव्)}$ ;  $\text{सिध्य (rt. सिध्)}$ .

*Note.*—This affix  $\text{—दुस्य}$ , when followed by the termination ending in  $\text{—}$  or  $\text{—सु}$ , is generally changed to  $\text{—दुस्यः}$ , but when followed by  $\text{—सु}$ ,  $\text{—सुसु}$  or  $\text{—सुसुसु}$ , to  $\text{—दुस्यः}$ .

**269.** Special base of roots of the Fifth Class.—Affix  $\text{—}$  to the root. Before the strong terminations (see p. 164)  $\text{—}$  is gunated, i. e., changed to  $\text{—सु}$ ; e. g., rt.  $\text{दुस्य}$ , special weak base  $\text{दुस्यः}$ ; strong base  $\text{दुस्यः}$ . Comp. Sans. weak base  $\text{सुनु}$  strong base  $\text{सुनो}$  (rt.  $\text{सु}$ ); weak base  $\text{धुष्णु}$ ; strong base  $\text{धुष्णो}$  (rt.  $\text{धुष्}$ ).

**270.** Special base of roots of the Sixth Class.—Affix  $\text{—}$  to the root, the vowel of which remains unchanged; e. g., rt.  $\text{दुस्यः}$ , unchangeable special base  $\text{—दुस्यः}$ . Comp. Sans. unchangeable special base  $\text{तुर्}$  (rt.  $\text{तुर्}$ ).

*Note.*—This affix  $\text{—}$ , when followed by the termination  $\text{—सु}$ ,  $\text{—सुसु}$ ,  $\text{—सुसुसु}$ ,  $\text{—}$  or  $\text{—सु}$ , is lengthened, i. e., changed to  $\text{—सुः}$ .

**271.** Special base of roots of the Seventh Class.—Insert  $\text{—}$  before the final radical in the strong terminations (see p. 164) and  $\text{—}$  or  $\text{—सु}$  in all the others; e. g., rt.  $\text{दुस्यः}$ , special strong base  $\text{दुस्यः}$ ; special weak base  $\text{दुस्यः}$ . Comp. Sans. special strong base  $\text{युनन्}$ ; special weak base  $\text{युञ्}$  (rt.  $\text{युञ्}$ ).

**272.** Special base of roots of the Eighth Class.—Affix  $\text{—}$  to the root;  $\text{—}$  is gunated before the strong terminations only (see p. 164); e. g., rt.  $\text{दुस्यः}$ , special weak base  $\text{दुस्यः}$ ; special strong base  $\text{दुस्यः}$ . Comp. Sans. weak base  $\text{तनु}$ ; strong base  $\text{तनो}$  (rt.  $\text{तन्}$ ).

Observe that the root ends in a consonant, especially in  $\text{—}$ ; e. g., rt.  $\text{दुस्यः}$ , rt.  $\text{दुस्यः}$ , rt.  $\text{दुस्यः}$  Sans.  $\text{गुण्}$ , to multiply.

**273.** Special base of roots of the Ninth Class.—Affix **अ** (sometimes, **अ\***) to the root before all the terminations ; e. g., rt. **लल**, unchangeable special base **अलल**; similarly, **लल** (rt. **ल**). In Sanskrit the weak base is formed by adding **नी** (changeable to **नी**), and the strong one by **ना** (changeable to **ना**) to the root ; e. g., special weak base **क्रीणी**, strong base **क्रीणा** (rt. **क्री**).

*Note.*—This affixal **अ** is always vṛiddhied, i.e., changed to **अ** before the termination **अ**, **अ**, **अ** or **अ**; e. g., **अलल**, **अलल**, &c.

**274.** Special base of roots of the Tenth Class.—Affix **अ** to the root ; e. g., rt. **अ**, unchangeable special base **अअ**. Comp. Sans. special base **गणय** (rt. **गण** to number).

The root undergoes the following changes:—

(a). A penultimate short vowel is generally gunated ; e. g., **अअ** (rt. **अ**); **अअ** (rt. **अ**); **अअ** (rt. **अ**).


(b). A final vowel is mostly changed to its vṛiddhi form ; e. g., **अअ** (rt. **अ**); **अअ** (rt. **अ**).

(c). A penultimate **अ** is optionally lengthened ; e. g., **अअ** (rt. **अ**); **अअ** (rt. **अ**).

(d). The root remains unchanged when it contains more than two consonants ; e. g., **अअअ** (rt. **अअअ**); **अअअ** (rt. **अअअ**), &c.

**275.** Some roots form their special base in two ways, i.e., in two different classes ; e. g., rt. **अ** to hide, to protect; **अअ**

\* Especially in the singular ; e. g., **अअअ**, **अअअ**.

1st class ;  6th class. To which class or classes a root belongs can be known from a long and regular course of study of the Avesta language.

Comp. Sans. roots  $\text{यु}$  (to join) and  $\text{गन्}$  (to go). The former belongs to the second and to the ninth class ; and the latter, to the first and to the fourth class—Dr. Kielhorn.

276. From this it will be clearly seen, that the special base of roots of the first, fourth, sixth, ninth and tenth classes (i.e., of those classes in which the special base ends in  $\text{अ}$ ) remains, with some slight modifications, *unchanged* throughout all the forms of the conjugational tenses and moods in Parasmaipada and Atmanepada ; hence it is called the *unchangeable special base*. The special base of roots of the remaining five classes has generally two forms, a *strong base* and a *weak base*. The strong base is used in the strong terminations mentioned above (see p. 164), the weak base in the weak terminations. This base is called the *changeable special base*.\* E. g.

Note.—In Sanskrit the characteristic mark of the ninth class is as aforesaid,  $\text{नी}$ , which in the strong base is changed to  $\text{ना}$  ; e. g., rt.  $\text{यु}$  ; weak base  $\text{युनी}$  ; strong base  $\text{युना}$ .

Rt.  $\text{याम्}$  2nd class, 'to praise' ; special weak base  $\text{याम्}$  ; special strong base  $\text{याम्}$ .

Rt.  $\text{दृष्टे}$  5th class, 'to do' ; special weak base  $\text{दृष्टे}$  ; special strong base  $\text{दृष्टे}$ .

Rt.  $\text{दृक्}$  7th class, 'to know' ; special weak base  $\text{दृक्}$  or  $\text{दृक्}$  ; special strong base  $\text{दृक्}$ .

Rt.  $\text{जम्}$  8th class, 'to extend' ; special weak base  $\text{जम्}$  ; special strong base  $\text{जम्}$ .

In roots of the 3rd class the radical-vowel is gunated in the special strong base ; e. g.,  $\text{दृष्टे}$  (rt.  $\text{दृ}$  to see).

\* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 60.

When the root ends in **ש**, the final vowel is either shortened or dropped in the special weak base; e. g., **לָּוּ** (rt. **לש** to leave); **לָּוּ** (redupl. weak base **לָּוּ**; rt. **לש** to give).

## 277. Alphabetical list of reduplicated forms of roots.

<i>Roots.</i>	<i>Reduplicated Forms.</i>
<b>טא</b> to be	<b>טאָטא</b> (orig., <b>טא</b> + <b>טא</b> )
<b>לוא</b> to love	<b>(לוא)לוא</b> weak base; } <b>לואלוא</b> strong base }
<b>לוא</b> to love	<b>לואלוא</b> str. b. <sup>1</sup> ; <b>לוא</b> w. b. <sup>1</sup>
<b>לע</b> to do	<b>(לע)לע</b> w. b.; <b>לעלע</b>
<b>לעלע</b> to propitiate	<b>לעלעלע</b> , <b>לעלעלעלע</b>
<b>לע</b> to go	<b>לעלע</b> str. b.; <b>לע</b> w. b.
<b>לע</b> to be awake	<b>לעלע</b> , <b>לעלעלע</b> <sup>5</sup>
<b>לעלע</b> to bewail	<b>לעלעלע</b> Y. 32, 13.
<b>לעלע</b> to hold	<b>לעלעלעלע</b>
<b>לע</b> to pay the penalty for	<b>לעלע</b> str. b.; <b>לע</b> w. b.
<b>לע</b> to know	{ <b>לעלעלע</b> str. b.; <b>לעלע</b> , <b>לעלע</b> w. b.

<sup>1</sup> w. b., i. e., weak base; str. b., i. e., strong base.

<sup>2</sup> In **לעלעלע**; see Yt. 13, 24, 40.

<sup>3</sup> In **לעלעלעלע** pres. partic. mas. nom. sing. (see Yt. 13, 24).

<sup>4</sup> In **לעלעלעלעלע** desider. pres. partic. mas. nom. sing. (see Y. 32, 8).

<sup>5</sup> In **לעלעלע** Geld. (see Yt. 10, 141).

## Roots.

## Reduplicated Forms.

𐎧𐎵 to kill, to smite	𐎧𐎵𐎧𐎵 str. b. ; 𐎧𐎵𐎵 w. b.
𐎧𐎵 to go	𐎧𐎵𐎧𐎵 str. b. ; 𐎧𐎵𐎵 w. b.
𐎧𐎵 to live	𐎧𐎵𐎵 Y. 39, 1.
𐎧𐎵 to solicit	𐎧𐎵𐎵 Vend. 15, 13.
𐎧𐎵 to bring forth	𐎧𐎵𐎵, 𐎧𐎵𐎵
𐎧𐎵 to leave, to obtain	𐎧𐎵𐎵
𐎧𐎵 to invoke, to worship by offering }	𐎧𐎵𐎵
𐎧𐎵 to invoke, to call	𐎧𐎵𐎵
𐎧𐎵 to remove, to pass over	𐎧𐎵𐎵
𐎧𐎵 to be able	𐎧𐎵𐎵 str. b. ; 𐎧𐎵𐎵 w. b.
𐎧𐎵 to mould, to fashion	𐎧𐎵𐎵
𐎧𐎵 to torment	{ 𐎧𐎵𐎵 str. b. ; 𐎧𐎵𐎵 w. b.
𐎧𐎵 to nourish	𐎧𐎵𐎵
𐎧𐎵 to tear	* 𐎧𐎵𐎵
𐎧𐎵 to create, to give	{ 𐎧𐎵𐎵 str. b. 𐎧𐎵𐎵 w. b. ;
𐎧𐎵 to hold fast	𐎧𐎵𐎵 Y. 44, 15.
𐎧𐎵 to see	{ 𐎧𐎵𐎵 w. b. ; 𐎧𐎵𐎵 str. b.
𐎧𐎵 to see	𐎧𐎵𐎵, 𐎧𐎵𐎵

\* E. g., 𐎧𐎵𐎵 inten. pot. 3 sing. (Vend. 18, 38).

<i>Roots.</i>	<i>Reduplicated Forms.</i>
𑖀𑖄 to hold	𑖀𑖄𑖀𑖄, 𑖀𑖄𑖀𑖄
𑖀𑖄𑖄 to perish, to disappear	𑖀𑖄𑖄𑖄, 𑖀𑖄𑖄𑖄 (Y. 32, 15)
𑖀𑖄𑖄 to remove, to cleanse	* 𑖀𑖄𑖄𑖄 str. b.
𑖀𑖄𑖄 to fight	𑖀𑖄𑖄𑖄 str. b.; 𑖀𑖄𑖄𑖄 w. b.
𑖀𑖄𑖄𑖄 to fight	† 𑖀𑖄𑖄𑖄𑖄
𑖀𑖄𑖄 (akin to 𑖀𑖄𑖄) to fill	𑖀𑖄𑖄𑖄
𑖀𑖄 to carry	(𑖀𑖄𑖄) 𑖀𑖄𑖄 w. b.; 𑖀𑖄𑖄 str. b.
𑖀 to fear	𑖀𑖄
𑖀 to be	{ 𑖀𑖄, 𑖀𑖄 w. b.; † 𑖀𑖄 str. b.
𑖀𑖄 to think	𑖀𑖄𑖄
𑖀𑖄𑖄 (orig., 𑖀𑖄𑖄𑖄𑖄𑖄) to approach	𑖀𑖄𑖄𑖄
𑖀𑖄𑖄𑖄 to kill, to cause, to perish	𑖀𑖄𑖄𑖄𑖄
𑖀𑖄𑖄 to endeavour	𑖀𑖄𑖄𑖄 w. b.; 𑖀𑖄𑖄𑖄 str. b.
𑖀𑖄 to be glad	𑖀𑖄𑖄 Yt. 13, 40.
𑖀𑖄𑖄 to wound	𑖀𑖄𑖄 Y. 47, 4.
𑖀𑖄 to empty	𑖀𑖄𑖄

\* Mark the gunāting of the vowel of the reduplicative syllable ;  
e. g., 𑖀𑖄𑖄𑖄𑖄 Yt. 8, 43.

† In 𑖀𑖄𑖄𑖄𑖄 Yt. 10, 8. Comp. Sans. 𑖀𑖄𑖄 battle.

‡ 𑖀𑖄𑖄 in 𑖀𑖄𑖄𑖄 Wester., (Geld. 𑖀𑖄𑖄) Yt. 13, 2;

𑖀𑖄 in 𑖀𑖄𑖄 Yt. 13, 150.

§ Mark the lengthening of the vowel in the reduplicative syllable.



Roots.	Reduplicated Forms.
אָל to ooze out, to die	<sup>1</sup> אָלֵאָל
אָר to grow	<sup>1</sup> אָרֵאָר w. b.; אָרֵאָר str. b.
אָסַר to speak	אָסַרֵאָסַר w. b.; אָסַרֵאָסַר str. b.
אָסַף to smite	אָסַףֵאָסַף w. b.; אָסַףֵאָסַף str. b.
אָדַע to know	<sup>2</sup> אָדַעֵאָדַע, <sup>2</sup> אָדַעֵאָדַע
אָבַח to be, to enter	אָבַחֵאָבַח
אָבַח to work	אָבַחֵאָבַח
אָבַח to serve, to attend	<sup>3</sup> אָבַחֵאָבַח
אָבַח to go	אָבַחֵאָבַח
אָבַח to stand	<sup>4</sup> אָבַחֵאָבַח
אָבַח to watch	אָבַחֵאָבַח, אָבַחֵאָבַח
אָבַח to hear	<sup>5</sup> אָבַחֵאָבַח
אָבַח to obtain, to become worthy	אָבַחֵאָבַח
אָבַח to guard	<sup>6</sup> אָבַחֵאָבַח

<sup>1</sup> Mark the lengthening of the vowel in the reduplicative syllable.

<sup>2</sup> Gāthā form אָבַחֵאָבַח, e. g., אָבַחֵאָבַח Y. 30, 8; אָבַח (orig., אָבַח + אָבַח, » being dropped).

<sup>3</sup> See Y. 45, 8 (אָבַחֵאָבַח desiderative form).

<sup>4</sup> Also אָבַחֵאָבַח (אָ being dropped, אָ changed to אָ); e. g., אָבַחֵאָבַח (orig., אָבַחֵאָבַח).

<sup>5</sup> Sometimes, though rarely, אָבַחֵאָבַח; e. g., אָבַחֵאָבַח Wester. Yt. 14, 21.

<sup>6</sup> Vide אָבַחֵאָבַח Y. 58, 4 (orig., ... אָבַחֵאָבַח + אָבַח).

☞ It should be observed that *all these* roots are not of the third class. The major portion of the reduplicated forms given above is such as is used in the perfect, intensive, frequentative and desiderative verbs.

**278.** It will be seen from these reduplicated forms that—

(1) An unaspirate letter of a root is, in its reduplicative syllable, represented by the corresponding unaspirate letter; *e. g.*,  $\text{𑖀𑖄}$ , reduplic.  $\text{𑖀𑖄𑖀𑖄}$ . Comp. Sans. rt.  $\text{𑖀𑖄}$  to split, reduplic.  $\text{𑖀𑖄𑖀𑖄}$ .

(2) A guttural by the corresponding palatal (guttural aspirate by palatal unaspirate); *e. g.*, rt.  $\text{𑖀𑖄}$ , reduplic.  $\text{𑖀𑖄𑖀𑖄}$ . Comp. Sans. rt.  $\text{𑖀𑖄}$  to love, reduplic.  $\text{𑖀𑖄𑖀𑖄}$ .

(3) When a root commences with two consonants, only the first consonant in its unaspirate form is generally repeated in the reduplicative syllable; *e. g.*, rt.  $\text{𑖀𑖄𑖀𑖄}$ , reduplic.  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ ; rt.  $\text{𑖀𑖄𑖀𑖄}$ , reduplic.  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ . Comp. Sans. rt.  $\text{𑖀𑖄𑖀𑖄}$  to shine, reduplic.  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ .

(4)  $\text{𑖀𑖄}$  and  $\text{𑖀𑖄}$  substitute  $\text{𑖀𑖄}$  in the reduplicative syllable; *e. g.*, rt.  $\text{𑖀𑖄𑖀𑖄}$ , reduplic.  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ ; rt.  $\text{𑖀𑖄𑖀𑖄}$ , reduplic.  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ , or  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ \*

**279.** It should also be noted that the reduplicated forms, in which the radical vowel is gunated, are generally strong bases; *e. g.*, weak base  $\text{𑖀𑖄𑖀𑖄}$ , strong base  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ ; weak base  $\text{𑖀𑖄𑖀𑖄}$ , strong base  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ ; weak base  $\text{𑖀𑖄𑖀𑖄}$ , strong base  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ ; weak base  $\text{𑖀𑖄𑖀𑖄}$ , strong base  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ , &c.

Comp. Sans. special weak base  $\text{𑖀𑖄𑖀𑖄}$ ; special strong base  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$  (rt.  $\text{𑖀𑖄}$  to sacrifice).

The occasional omission of the radical  $\text{𑖀𑖄}$  marks the weak base; *e. g.*, strong base  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ ,  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ , weak base  $\text{𑖀𑖄𑖀𑖄𑖀𑖄}$ ,

\* Comp. Dr. Keilhorn's Sans. grammar, 3rd Ed., pp. 80-81.





**283. Imperfect Tense—Atmanepada.***Singular.**Dual.**Plural.*

1 ॐ इ

<sup>1</sup> ॐ महि, ॐ (Gāth.)

2 ॐ

ॐ धम्

3. ॐ त

ॐ, ॐ ॐ, ॐ अन्त.

*Note.*—The imperfect subjunctive is formed by inserting ॐ between the special base and the personal termination. Comp. Sans. भवात् from rt. भू 1st cl., होहत् from rt. हुह 2nd cl., &c.

**284. Imperative Mood—Parasmaipada.***Singular.**Plural.*

1 ॐ आनि

ॐ आम

2 no termination (in the  
1st, 4th, 6th, 9th and 10th  
conjugational classes);

ॐ त

ॐ, ॐ (in all the others) धि

3

ॐ तु

<sup>4</sup> ॐ, ॐ अन्त

<sup>1</sup> E. g., ॐ (Y. 32, 2); ॐ (Y. 35, 3).

Also ॐ; e. g., ॐ Y. 35, 3.

<sup>2</sup> Changeable to ॐ (according to para. 45).

<sup>3</sup> In the Gāthâ dialect, though rarely, ॐ; e. g., ॐ  
cried aloud (rt. ॐ).

<sup>4</sup> Only where the special base ends in ॐ.

<sup>5</sup> In some rare instances, especially in the second class ॐ instead of ॐ is affixed; e. g., ॐ, ॐ (orig., ॐ+ॐ 2nd cl.; also ॐ). Verbs of the fourth and tenth classes generally substitute ॐ for ॐ; e. g., ॐ, ॐ &c.



*Note.*—**နိရတ** 3rd Per. Dual; *e. g.*, **နိရတသမ္ပယု** (Yt. 19, 82).  
**နိရတသမ္ပယု** (Yt. 19, 82); **နိရတေဝ** (rt. **ဝ** to create).

## 287. Potential Mood—Atmanepada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	<sup>1</sup> <b>သ</b>		<sup>2</sup> <b>သော</b>
2.	<b>သိ</b> , <b>သိ</b>		<b>သော</b>
3.	<b>သိ</b> , <b>သိ</b> <sup>3</sup> <b>သော</b>	<b>သိ</b> <b>သိ</b>	<sup>4</sup> <b>သော</b> (in the 1st, 4th, 6th, 9th and 10th conjugational classes; <b>သော</b> , <b>သော</b> (in the rest of the classes).

*Note 1.*—Terminations beginning with consonants may be called **consonantal terminations**, those beginning with vowels, **vowel terminations**.

*Note 2.*—The above-mentioned verbal terminations invariably lengthen their final vowels in the Gāthā dialect.

**Caution.**—When final letters of special bases of different kinds of verbs meet with initial letters of personal terminations, the rules of euphonic changes (*Sandhi*) must be observed.

<sup>1</sup> See **သော** (8th class) Y. 19, 7; rt. **သ**.

<sup>2</sup> Gāthā form **သော**; *e. g.*, **သောသော** (rt. **သ**) Y. 58, 6; **သော** (rt. **သ**) Y. 28, 5.

<sup>3</sup> A rare termination; *e. g.*, **သော** (3rd class); see Afringān Gāhambār, para. 4.

<sup>4</sup> *E. g.*, **သော** (Vend. 8, 10); **သော** Geld. Yt. 18, 3); **သော** Y. 14, 15 (rt. **သော** to meet).

<sup>5</sup> *E. g.*, **သော**, **သော** (Yt. 10, 122).

## Conjugation of Verbs.

**288.** It should be noted that all the verbal forms given in the following paradigms do not actually exist in the Avestaic writings. Some of these are inserted with the sole object of giving help and facility to students in learning the grammar. As already mentioned, the Avesta literature being not so extensive as the Sanskrit is, only certain forms are found of different conjugations; the duals are fewer still. The examples of verbal forms given below each paradigm are such as are *actually* met with in the sacred writings.

### Paradigms of the First Conjugation.

Root **𐬀𐬀𐬎** to carry—First Class.

Unchangeable special base **𐬀𐬀𐬎𐬌**

### 289. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌		𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌
2.	𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌		𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌
3.	𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌	𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌	𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌

### 290. Other verbal forms of the same:—

1st Per. Sing.—𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌. In the Gâthâ dialect, 𐬀𐬀 is sometimes dropped; e. g., 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌. 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌 (rt. 𐬀𐬀𐬎𐬌 to solicit).

1st Per. Plu.—𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌 (Gâthâ.)

2nd Per. Sing.—𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌

2nd Per. Plu.—𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌 (rt. 𐬀𐬀𐬎𐬌 to discern); 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌, 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌 (rt. 𐬀𐬀𐬎𐬌 to know); 𐬀𐬀𐬎𐬌𐬀𐬀𐬎𐬌



3rd Per. Sing.— $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$   
 (rt.  $\text{ന്നു}$ );  $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$ ,  
 $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$ ,  $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$ ,  
 $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$

3rd Per. Dual.— $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$

3rd Per. Plu.— $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$  Y. 45,  
 7;  $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$ ,  
 $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$ ,  $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$ ,  
 $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$  (rt.  $\text{ന്നു}$ );  $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$  (rt.  $\text{ന്നു}$ );  
 $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$  (rt.  $\text{ന്നു}$ ),  $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$  (rt.  $\text{ന്നു}$  to grow);  
 $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$  (also,  $\text{അന്നുവന്നു, അന്നുവന്നു, അന്നുവന്നു}$ ; rt.  $\text{ന്നു}$   
 Sans.  $\text{घस्}$  to eat wrongly).

## 291. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	$\text{ന്നു}$		$\text{ന്നുവന്നു}$
2.	$\text{ന്നുവന്നു}$		
3.	$\text{ന്നുവന്നു}$	$\text{ന്നുവന്നു}$	$\text{ന്നുവന്നു}$

## 292. Other verbal forms of the same:—

1st. Per. Sing.— $\text{ന്നു, ന്നുവന്നു, ന്നു}$

1st Per. Plu.— $\text{ന്നുവന്നു, ന്നുവന്നു, ന്നു}$   
 $\text{ന്നുവന്നു}$

2nd Per. Sing.— $\text{ന്നുവന്നു, ന്നുവന്നു, ന്നു}$ ,  
 $\text{ന്നുവന്നു}$  (rt.  $\text{ന്നു}$  to rule).

3rd Per. Sing.— $\text{ന്നുവന്നു, ന്നുവന്നു, ന്നു}$ ,  
 $\text{ന്നുവന്നു}$





දුස්සැත්, දුස්සැත්තැ, දුස්සැත්තැ, දුස්සැත්, දුස්සැත්, දුස්සැත්  
 (rt. දුස්සැත්, දුස්සැත් to destroy); දුස්සැත් (rt. දුස්සැත්,  
 චු-චු to lift up).

3rd Per. Dual.—දුස්සැත්තැ Yt. 13, 77; දුස්සැත්තැ,  
 දුස්සැත් Wester. Vend. 7, 53.

3rd Per. Plu.—දුස්සැත්තැ, දුස්සැත්, දුස්සැත් (rt. දුස්සැත්); දුස්සැත්,  
 දුස්සැත්, දුස්සැත් (rt. දුස්සැත් to deceive); දුස්සැත්, දුස්සැත්  
 (rt. දුස්සැත් to approach); දුස්සැත්, දුස්සැත් (an euphonic  
 change of දු to දු); දුස්සැත් (rt. දුස්සැත් to destroy).

## 298. Imperfect Tense—Atmanepada.

*Singular.*

*Plural.*

- |    |            |            |
|----|------------|------------|
| 1. | දුස්සැත්   | දුස්සැත්තැ |
| 2. | දුස්සැත්තැ | දුස්සැත්තැ |
| 3. | දුස්සැත්   | දුස්සැත්තැ |

## 299. Other verbal forms of the same:—

1st Per. Sing.—දුස්සැත්

1st Per. Plu.—දුස්සැත්තැ we accepted (Y. 32, 2).

3rd Per. Sing.—දුස්සැත්, දුස්සැත්තැ, දුස්සැත්, දුස්සැත්  
 දුස්සැත් (rt. දුස්සැත් to lean).

3rd Per. Dual.—දුස්සැත්තැ (rt. දුස්සැත් to struggle, to fight)  
 Yt. 19, 46.

3rd Per. Plu.—දුස්සැත්තැ, දුස්සැත්තැ (rt. දුස්සැත්);  
 දුස්සැත් (rt. දුස්සැත්); දුස්සැත්, දුස්සැත් (orig.,  
 දුස්සැත්; rt. දුස්සැත් to rule).





အလှူပေးခြင်းမပြု, အလှူပေးလေ့မရှိ; အလှူပေးသော...မပြု (rt.   
 လှူ to cling, to lean).

2nd Per. Plu.—အရရှိမိမိ Gâth. (rt. ရရှိ to obtain).

3rd Per. Plu.—အစီစဉ်မပြု, အစီစဉ်မပြု (orig., မပြု   
 အစီစဉ်မပြု; rt. စီစဉ် to rule).

### 306. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	အလှူမပြု		အလှူမပြု
2	အရရှိမိမိ		အလှူမပြု
3	အစီစဉ်မပြု	အစီစဉ်မပြု	အစီစဉ်မပြု

### 307. Other verbal forms of the same:—

1st Per. Plu.—အလှူမပြု, အလှူမပြု, အလှူမပြု,   
 အလှူမပြု, အလှူမပြု

2nd Per. Sing.—အလှူမပြု, အလှူမပြု, အလှူမပြု

3rd Per. Sing.—အလှူမပြု, အလှူမပြု, အလှူမပြု, အလှူမပြု;   
 အလှူမပြု (rt. လှူ to conquer); အလှူမပြု, အလှူမပြု

3rd Per. Du.—အလှူမပြု, အလှူမပြု, အလှူမပြု,   
 အလှူမပြု (rt. လှူ to go).

3rd Per. Plu.—အလှူမပြု, အလှူမပြု Gold. Yt. 11, 14 (orig.,   
 အလှူမပြု; rt. လှူ to go); အလှူမပြု (rt. လှူ to fall   
 down, to fly); အလှူမပြု

### 308. Potential Mood—Atmanepada.

*Singular.*

*Plural.*

1

အလှူမပြု

*Singular.**Plural.*

2

—*မုတ္တမ္မာ*—*မုတ္တမ္မာ*

3

—*မုတ္တမ္မာ*—*မုတ္တမ္မာ***309. Other verbal forms of the same:—**1st Per. Plu.—*မုတ္တမ္မာ* (Y. 58, 6).2nd Per. Sing.—*မုတ္တမ္မာ*, *မုတ္တမ္မာ*, *မုတ္တမ္မာ*,  
*မုတ္တမ္မာ*2nd Per. Plu.—*မုတ္တမ္မာ* (rt. *မ* to rejoice, to rest).3rd Per. Sing.—*မုတ္တမ္မာ*, *မုတ္တမ္မာ*, *မုတ္တမ္မာ*  
*မုတ္တမ္မာ* (rt. *မ* to praise, to venerate).3rd Per. Du.—*မုတ္တမ္မာ* Geld. (Yt. 13, 3); ...*မုတ္တမ္မာ*  
*မုတ္တမ္မာ* Y. 44, 15 (rt. *မ* to meet).3rd Per. Plu.—*မုတ္တမ္မာ***310. Remarks on some irregular Roots of the First Class:—**

Rt. *မ* (to go) changes its final to *မ* in all forms, except *မုတ္တမ္မာ* (Y. 30, 8); *မုတ္တမ္မာ*... *မုတ္တမ္မာ* (Y. 44, 15) imperf. 3 du. Atmane.; *မုတ္တမ္မာ* (orig., *မုတ္တမ္မာ*) (Y. 44, 16) and the precativ forms, (e. g., *မုတ္တမ္မာ*, *မုတ္တမ္မာ*, *မုတ္တမ္မာ*, &c.). The same root is changed to *မ* 6th cl. and also 1st cl.; e. g., *မုတ္တမ္မာ* *မုတ္တမ္မာ*, *မုတ္တမ္မာ*, *မုတ္တမ္မာ*; *မုတ္တမ္မာ*, *မုတ္တမ္မာ*, *မုတ္တမ္မာ* (the radical vowel being dropped).

Rt. *မ* (to grow) forms *မုတ္တမ္မာ* pres. 2 sing. Atmane. (thou growest); *မုတ္တမ္မာ* imperf. 3 sing. Atmane.





1st Per. Du.— $\text{අප්පාදාම}$  (rt.  $\text{පාද}$  to wish) Y. 46, 16.

1st Per. Plu.— $\text{අප්පාදාම, අප්පාදාම, අප්පාදාම}$  (rt.  $\text{පාද}$ );  
 $\text{අප්පාදාම, අප්පාදාම, අප්පාදාම}$

2nd Per. Sing.— $\text{අප්පාදා, අප්පාදා}$  (orig.,  $\text{අප} + \text{පාද}$ );

$\text{අප්පාදා}$  Y. 43, 4 ( $\text{අප} + \text{පාද}$ ) thou guardest;  $\text{අප්පාදා}$

3rd Per. Sing.— $\text{අප්පාදා, අප්පාදා}$  (orig.,  $\text{අප්පාදා} + \text{පා}$ );

$\text{අප්පාදා}$  (orig.,  $\text{අප්පාදා} + \text{පා}$ );  $\text{අප්පාදා, අප්පාදා, අප්පාදා}$ ,

$\text{අප්පාදා}$  Yt. 10, 27 (rt.  $\text{පාද}$  to blow away);  $\text{අප්පාදා,}$

$\text{අප්පාදා, අප්පාදා}$  (rt.  $\text{පා}$  to abide);  $\text{අප්පාදා,}$

$\text{අප්පාදා, අප්පාදා, අප්පාදා}$  (rt.  $\text{පා}$  to stretch);

$\text{අප්පාදා}$ . Mark the substitution of *vṛiddhi* for *guṇa* in the last two forms.

3rd Per. Plu.— $\text{අප්පාදාම, අප්පාදාම}$  (rt.  $\text{පා}$  to

dwelt);  $\text{අප්පාදාම, අප්පාදාම, අප්පාදාම}$  (rt.  $\text{පා}$  to

meet, to go to);  $\text{අප්පාදාම}$  Wester.;  $\text{අප්පාදාම}$

(rt.  $\text{පා}$ ).

### 313. Present Tense—Atmanepada.

*Singular.*

*Plural.*

1  $\text{අප්පාදාම}$

2  $\text{අප්පාදාම}$

3  $\text{අප්පාදාම}$

{  $\text{අප්පාදාම}$   
 $\text{අප්පාදාම}$   
 (see Frag. VII, 2).

$\text{අප්පාදාම}$

— ۳۴۰ —

*Singular.**Plural.*

3 ပုံအရဘ

၂၈၀၀

**318. Other verbal forms of the same:—**

1st Per. Sing.—အောင်, အောင်အောင် (rt. အောင်).

2nd Per. Sing.—အောင်အောင်, အောင်အောင် (orig., အ+အောင်အောင်);  
အောင်အောင် thou hast passed (rt. အောင်အောင်).

2nd Per. Plu.—အောင်အောင် you said (Y. 43, 11).

3rd Per. Sing.—အောင်အောင်; အောင်အောင် (rt. အောင်အောင် to cry out); အောင်အောင် (rt. အောင်အောင် to join, to yoke); \*အောင်အောင် (Y. 9, 8); အောင်အောင်အောင်, \*အောင်အောင်အောင် (Y. 29, 3).

3rd Per. Du.—အောင်အောင် (rt. အ-အောင် to approach).

3rd Per. Plu.—အောင်အောင်, အောင်အောင်, အောင်အောင် (rt. အောင်အောင်); အောင်အောင်

**319. Imperfect Tense—Atmanepada.***Singular.**Plural.*

2 အောင်အောင်?

အောင်အောင်

3 အောင်အောင် (Yt. 17, 18)

အောင်အောင်အောင်?

**320. Other verbal forms of the same:—**

1st Per. Sing.—အောင်အောင် (see Wester; Fragment IX., 2).

1st Per. Plu.—အောင်အောင်အောင် we considered or regarded (Y. 46, 13).

3rd Per. Sing.—အောင်အောင်, အောင်အောင်, အောင်အောင် (rt. အောင် to grow); အောင်အောင် (rt. အောင် to weep); အောင်အောင်, အောင်အောင်

3rd Per. Plu.—အောင်အောင်အောင် Yt. 13, 93.

\* Mark the insertion of အ before the termination.

**321. Imperfect Subjunctive—Parasmaipada.**

3rd Per. Sing.— $\text{သွားသော, သွားမူ, သွားမူ, သွားမူ, သွားမူ}$  Y. 46, 6 (rt.  $\text{သွား}$  to go);  $\text{သွားသော, သွားမူ}$

3rd Per. Plu.— $\text{သွားသော, သွားမူ}$  (rt.  $\text{သွား}$  to go).

**322. Imperfect Subjunctive—Atmanepada.**

2nd Per. Sing.— $\text{သွားသော}$  Y. 30, 7. Thou camest (rt.  $\text{သွား}$ ).

**323. Imperative Mood—Parasmaipada.**

*Singular.*

*Plural.*

1  $\text{သွားသော}$

$\text{သွားသော}$

2  $\text{သွားသော}$

{  $\text{သွားသော}$   
(Vend. 18, 16).

3  $\text{သွားသော}$

$\text{သွားသော}$

**324. Other verbal forms of the same:—**

1st Per. Sing.— $\text{သွားသော, သွားသော, သွားသော}$  (orig.,  $\text{သွား}$ ;  $\text{သွား}$ ; rt.  $\text{သွား}$  to go);  $\text{သွားသော}$  (rt.  $\text{သွား}$  to flee from);  $\text{သွားသော, သွားသော, သွားသော}$

1st Per. Plu.— $\text{သွားသော, သွားသော, သွားသော}$  (rt.  $\text{သွား}$ , orig.,  $\text{သွား}$   $\text{သွား}$  to dwell).

2nd Per. Sing.— $\text{သွား, သွား, သွား, သွား, သွား, သွား, သွား, သွား}$  (rt.  $\text{သွား}$ );  $\text{သွား, သွား, သွား, သွား}$  declare to us (Mills);  $\text{သွား}$  (rt.  $\text{သွား}$  to go).

2nd Per. Plu.— $\text{သွားသော, သွားသော}$  (protect us);  $\text{သွားသော}$  ( $\text{သွား}$ ) do ye teach (me).

3rd Per. Sing.— $\text{သွားသော, သွားသော}$  (orig.,  $\text{သွား}$  +  $\text{သွား}$ );

၂၀၂၂ Vend. 20, 12 (rt. ၂၂ to smite), ၂၀၂၂, ၂၀၂၂, ၂၀၂၂, ၂၀၂၂

3rd Per. Plu.—၂၀၂၂ (rt. ၂ to go); ၂၀၂၂ (rt. ၂-၂ to come); ၂၀၂၂, ၂၀၂၂ (rt. ၂-၂ to assemble); ၂၀၂၂ (rt. ၂ to go); ၂၀၂၂ (rt. ၂-၂)

### 325. Imperative Mood—Atmanepada.

*Singular.*

*Plural.*

1 ၂၀၂၂

၂၀၂၂

2 ၂၀၂၂

{ ၂၀၂၂  
၂၀၂၂ (Gāth.)

3 ၂၀၂၂ (Y. 28, 9)

၂၀၂၂

### 326. Other verbal forms of the same :—

1st Per. Sing.—၂၀၂၂, ၂၀၂၂

2nd Per. Sing.—၂၀၂၂—Mark ၂၀၂၂ (rt. ၂) Vend, 19, 6.

2nd Per. Plu.—၂၀၂၂, ၂၀၂၂, ၂၀၂၂ (rt. ၂)

### 327. Potential Mood—Parasmaipada.

*Singular.*

*Plural.*

1 ၂၀၂၂

၂၀၂၂

2 ၂၀၂၂

၂၀၂၂

3 ၂၀၂၂

၂၀၂၂

### 328. Other verbal forms of the same :—

2nd Per. Sing.—၂၀၂၂, ၂၀၂၂, ၂၀၂၂, ၂၀၂၂

3rd Per. Sing.—၂၀၂၂ (also, ၂၀၂၂), ၂၀၂၂

අයුක්ත, අයුක්ත (rt. යුක්); අයුක්ත, අයුක්ත (rt. යුක්, යුක් to teach); අයුක්ත (rt. යුක්), අයුක්ත

3rd Per. Plu.—අයුක්ත—Mark අයුක්ත Geld., Y. 42, 6 (rt. යුක් to approach).

### 329. Potential Mood—Atmanepada.

*Singular.*

*Plural.*

1		අයුක්ත
2	අයුක්ත අයුක්ත	අයුක්ත
3	අයුක්ත	අයුක්ත

### 330. Other verbal forms of the same:—

2nd Per. Sing.—අයුක්ත, අයුක්ත, අයුක්ත

3rd Per. Sing.—අයුක්ත Y. 12, 6. [අයුක්ත]

3rd Per. Plu.—අයුක්ත, අයුක්ත, අයුක්ත, අයුක්ත

### Paradigms of භූ, to be—Second Class.

It is to be noted that this root is somewhat anomalous in its conjugation; its inflected forms in the Atmanepada are not to be found.

### 331. Present Tense—Parasmaipada.

*Singular.*

*Dual.*

*Plural.*

1 භූ, භූ අස්මි		භූ, භූ ස්ම:
2 භූ, භූ ඔසි		භූ ස්ම
3 භූ, භූ අස්මි	භූ ස්ම:	{ භූ ස්ම භූ ස්ම

### 332. Present Subjunctive—Parasmaipada.

3rd Per. Sing.—භූ Y. 30, 11; Y. 31, 22; Y. 53, 7.

### 333. Imperfect Tense—Parasmaipāda.

3rd Per. Sing.—*သ*, *ဗုဉ်သ*, \**သ*

### 334. Imperfect Subjunctive.

*Singular.*

*Plural.*

2 *ဗုဉ်သ*

3 *ဗုဉ်သ*

*ဗုဉ်သ, ဗုဉ်သ*

### 335. Imperative Mood—Parasmaipada.

*Singular.*

*Plural.*

3 *သ*, *ဗုဉ်သ* *အံ*

*ဗုဉ်သ* *အံ*

### 336. Precative or Benedictive.

*Singular.*

*Plural.*

1 *ဗုဉ်သ* *အံ*

*ဗုဉ်သ* *အံ*

2 *ဗုဉ်သ* *အံ*

{ *ဗုဉ်သ*, *ဗုဉ်သ*  
*အံ*

3 *ဗုဉ်သ*, *ဗုဉ်သ*  
*အံ*

*ဗုဉ်သ*, *ဗုဉ်သ*, *ဗုဉ်သ*

### 337. Perfect Tense—Parasmaipada.

*Singular.*

*Plural.*

3 *ဗုဉ်သ*  
*ဗုဉ်သ* (Geld.)

{ *ဗုဉ်သ*  
*ဗုဉ်သ* Gāth.

### 338. Perfect Subjunctive—Parasmaipada.†

*Singular.*

*Dual.*

*Plural.*

1 *ဗုဉ်သ*, *ဗုဉ်သ*

3 *ဗုဉ်သ* *ဗုဉ်သ* } *ဗုဉ်သ* (for *ဗုဉ်သ*?)  
Yt. 13, 12. Y. 60, 11.

\* In Yt. 14, 46 ; it is used in the sense of the plural ; a g.,  
...သ *ဗုဉ်သ* သ *ဗုဉ်သ* *ဗုဉ်သ* *ဗုဉ်သ* *ဗုဉ်သ* *ဗုဉ်သ*

† F. Justi and A. Hove' acque.



### 339. Remarks on some irregular roots of the Second Class.

Rt. **वञ्** (वञ् to will, to desire) drops the radical **ञ** in all weak forms; e. g., **वञ्महे**, **वञ्महे**, **वञ्महे**, **वञ्महे** (also, **वञ्महे**), &c. Comp. Sans. वञ्मि, वञ्मि, वञ्मि; but उञ्मः, उञ्म, उञ्मन्ति, &c. (rt. वञ् to wish).

**श्लि** (श्लि to lie down, to stretch) gunates (sometimes vriddhies) its vowel in all the forms; e. g., **श्लिमा** (pres. 3 sing. Parasmai.; **श्लिमा**, **श्लिमा**. Comp. Sans. श्लिमे, श्लिमे (rt. श्लि to lie down); श्लिति (rt. श्लि to join).

Roots **हन्** (हन् to smite) and **स्तु** (स्तु to praise) insert **ञ** before the personal terminations in some of their forms; e. g., **हन्ञ**, **हन्ञ**, **हन्ञ** imperf. subjunc.; **हन्ञ** pres. subjunc.; **हन्ञ** imperf.; **हन्ञ** imperf. subjunc.; **हन्ञ** pot. 3 sing. &c. Comp. Ved. हन् to strike. Rt. **हन्**, in some of the weak forms before vowel-terminations, drops its radical **ञ** and changes its **ह** to **ह** (according to para. 28); e. g., **हन्** pres. 1st per. sing. Atmane. (orig., **हन्** + **हन्**); **हन्** Pres. 3 plu. Parasmai. Comp. Sans. हन्ति, हन्ति (rt. हन् to strike). This root (viz., **हन्**) is mostly used in the Atmanepada.

**आ-इ** (आ-इ to approach) forms imperf. subjunc. 3 sing. Parasmai. **आ-इ**

Rt. **हन्**, **हन्** (हन् to weep) forms **हन्** (wept, lamented) imperf. 3 sing. Atmane.; but, **हन्**, **हन्**

Rt. **हन्** (हन् to proclaim, to teach) changes its special base by adding **ञ** in some of its forms; e. i., **हन्** (Gith.)



**341. Other verbal forms of the same:—**

1st Per. Sing.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$ ,  
 $\text{ṣaṣṭa}$  (rt.  $\text{ṣaṣṭa}$ );  $\text{ṣaṣṭa}$  (orig.,  $\text{ṣaṣṭa}$ )

2nd Per. Sing.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$

2nd Per. Plu.—Mark  $\text{ṣaṣṭa}$  Y. 50, 5 (Sans. rt.  $\text{ṣaṣṭa}$ )  
 Ye advance with friendliness (Mills).

3rd Per. Sing.— $\text{ṣaṣṭa}$  (rt.  $\text{ṣaṣṭa}$  to see);  $\text{ṣaṣṭa}$ ,  
 $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$  (rt.  $\text{ṣaṣṭa}$  to cleanse).—Mark the gunat-  
 ing of the reduplicative syllable instead of the radical vowel.

3rd Per. Plu.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$

**342. Present Tense—Atmanepada.**

*Singular.*

*Plural.*

1  $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$  }  $\text{ṣaṣṭa}$   
 $\text{ṣaṣṭa}$

3  $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$  Geld. }  $\text{ṣaṣṭa}$   
 $\text{ṣaṣṭa}$  Y. 44, 19 }  $\text{ṣaṣṭa}$

**343. Other verbal forms of the same:—**

3rd Per. Sing.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$  Yt. 17, 6.

3rd Per. Plu.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$

**344. Present Subjunctive—Parasmaipada.**

2nd Per. Sing.— $\text{ṣaṣṭa}$  (for  $\text{ṣaṣṭa}$ ) Yt. 24, 22.

3rd Per. Sing.— $\text{ṣaṣṭa}$  (rt.  $\text{ṣaṣṭa}$  to see). Yt. 10, 13.

**345. Present Subjunctive—Atmanepada.**

3rd Per. Sing.— $\text{ṣaṣṭa}$  (orig.,  $\text{ṣaṣṭa}$ );  
 rt.  $\text{ṣaṣṭa}$  to stand).

**346. Imperfect Tense—Parasmaipada.***Singular.**Plural.*1 မူဇာ2 မာဇာ3 မာဇာ }  
မာဇာ, မာဇာ }{ မာဇာ }  
{ မာဇာ }**347. Other verbal forms of the same:—**1st Per. Sing.—မူဇာ-မာ, မာဇာ, မာဇာ2nd Per. Sing.—မာဇာ, မာဇာ3rd Per. Sing.—မာဇာ-မာ, မာဇာ, မာဇာ,  
မာဇာ-မာ, မာဇာ-မာ, မာဇာ (orig., မာဇာ)3rd Per. Plu.— မာဇာ, မာဇာ**348. Imperfect Tense—Atmanepada.***Singular.**Plural.*1 မာဇာ, မာဇာ3 မာဇာ**349. Other verbal forms of the same:—**3rd Per. Sing.—မာဇာ, မာဇာ (orig., မာ)  
မာဇာ3rd Per. Plu.—မာဇာ**350. Imperfect Subjunctive—Parasmaipada**2nd Per. Sing.—မာဇာ Y. 44, 15.3rd Per. Sing.—မာဇာ (orig., မာ+မာဇာ, rt. မာ);  
မာဇာ-မာ, မာဇာ, မာဇာ (Y. 46, 13); မာဇာ  
(rt. မာ to see); မာဇာ, မာဇာ3rd Per. Plu.—မာဇာ

**351. Imperative Mood—Parasmaipada.**

	<i>Singular.</i>	<i>Plural.</i>
1	$\left. \begin{array}{l} \text{ॐ स॒द॒स॒द॒} \\ \text{ॐ स॒द॒स॒द॒} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ॐ स॒द॒स॒द॒} \\ \text{(Y. 34, 3) ॐ स॒द॒स॒द॒} \end{array} \right.$
2	$\left. \begin{array}{l} \text{ॐ स॒द॒स॒द॒} \\ \text{ॐ स॒द॒स॒द॒}^* \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ॐ स॒द॒स॒द॒} \\ \text{(Y. 34, 6) ॐ स॒द॒स॒द॒} \end{array} \right.$
3	$\left. \begin{array}{l} \text{(Y. 53, 8) ॐ स॒द॒स॒द॒} \\ \text{(Y. 51, 17) ॐ स॒द॒स॒द॒} \end{array} \right\}$	ॐ स॒द॒स॒द॒

**352 Other verbal forms of the same:—**

1st Per. Plu.—ॐ स॒द॒स॒द॒, ॐ स॒द॒स॒द॒, ॐ स॒द॒स॒द॒ Y.  
34, 5 (rt. ॐ स॒द॒)

2nd Per. Sing.—ॐ स॒द॒स॒द॒, ॐ स॒द॒स॒द॒, ॐ स॒द॒स॒द॒  
ॐ स॒द॒स॒द॒, ॐ स॒द॒स॒द॒.—Mark ॐ स॒द॒स॒द॒ turn away the look,  
Yt. 17, 15 (rt. ॐ to see).

2nd Per. Plu.—ॐ स॒द॒स॒द॒

**353. Imperative Mood—Atmanepada.**

	<i>Singular.</i>	<i>Plural.</i>
1	ॐ स॒द॒स॒द॒, † ॐ स॒द॒स॒द॒	ॐ स॒द॒स॒द॒
2	$\left. \begin{array}{l} \text{ॐ स॒द॒स॒द॒, ॐ स॒द॒स॒द॒ (Yt. 10, 32)} \\ \text{ॐ स॒द॒स॒द॒ (Y. 50, 2)} \end{array} \right\}$	

\* See Y. 51, 2. 7. 17. Comp. Sans. देहि (rt. दा to give),  
and धेहि (rt. धा to place).

† Similarly, ॐ स॒द॒स॒द॒ (orig., ॐ स॒द॒स॒द॒,  
rt. ॐ स॒द॒)

**354. Potential Mood—Parasmaipada.**

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	ॐदा॒द॒ (Y. 44, 14) ॐदा॒द॒		ॐदा॒द॒द॒द॒
2	ॐदा॒द॒ ॐदा॒द॒द॒		ॐदा॒द॒द॒द॒
3	ॐदा॒द॒ (Y. 28, 2) ॐदा॒द॒ (Y. 44, 10) ॐदा॒द॒द॒	ॐदा॒द॒द॒ (Yt. 13, 76)	ॐदा॒द॒द॒ ॐदा॒द॒द॒

**355. Other verbal forms of the same:—**

1st Per. Plu.—ॐदा॒द॒द॒द॒ Y. 35, 3 (rt. ॐदा॒द॒)

2nd Per. Sing.—ॐदा॒द॒द॒. Mark ॐदा॒ Y. 43,

10—a shortened form of ॐदा॒द॒ (rt. ॐदा॒)

3rd Per. Sing.—ॐदा॒द॒ (rt. ॐदा॒ to see); ॐदा॒द॒द॒

3rd Per. Plu.—ॐदा॒द॒द॒... Wester. Vend. 8, 37.

**356. Potential Mood—Atmanepada.**

2	ॐदा॒द॒	ॐदा॒द॒
3	(Y. 43, 2) ॐदा॒द॒ (Afr. 1, 4) ॐदा॒द॒द॒	ॐदा॒द॒द॒

**357. Other verbal forms of the same:—**

2nd Per. Sing.—ॐदा॒द॒, ॐदा॒द॒ Geld.

3rd Per. Sing.—ॐदा॒द॒, ॐदा॒द॒

**358. Remarks on some irregular roots of the Third Class:—**

Roots ॐदा॒ (दा to give) and ॐदा॒ (दा to place, to create, to

do) form their special weak bases وَسَوْ Sans. वृद्ध and وَسَوْ Sans. वृद्ध; the final و and و combine with و to وَسَوْ, which, in the Gāthā dialect, occasionally becomes sonant, i.e., وَسَوْ; e. g., وَسَوْ Geld. Y. 51, 19 (for وَسَوْ)

Rt. وَسَوْ (निज् to cleanse) gunates the vowel of the reduplicative syllable and not the radical vowel; e. g., وَسَوْ Comp. Sans. नेनिजानि, अनेनिजम् (rt. निज् to cleanse).

Rt. वृद्ध (हा to abandon) generally shortens its vowel in the weak forms, rarely in the strong ones. E. g.

Strong forms.—वृद्ध, वृद्ध, वृद्ध. Exception:—वृद्ध, वृद्ध. Weak forms वृद्ध, वृद्ध...

Rt. वृद्ध (to pay the penalty for) gunates its vowel in वृद्ध imperf. 3 plu. Parasmai.

Rt. वृद्ध (स्था to stand) drops, in some of its forms, the vowel of the reduplicative syllable; e. g., वृद्ध (pres. 1 sing. Parasmai. (orig., वृद्ध); वृद्ध, वृद्ध, वृद्ध (orig., ... + वृद्ध).

## Paradigms of the Fourth Conjugation.

Root वृद्ध to work—Fourth Class.

Unchangeable special base वृद्ध

### 359. Present Tense—Parasmaipada.

	Singular.	Plural.
1	<u>वृद्ध</u>	<u>वृद्ध</u>
2	<u>वृद्ध</u>	<u>वृद्ध</u>
3	<u>वृद्ध</u>	<u>वृद्ध</u> , <u>वृद्ध</u>





3rd Per. Plu.—**ආභාසාදාමු, ආභාසාදාමු, -ආභාසා**  
**ආභාසා, ආභාසාදාමු, ආභාසාදාමු.**—Mark the  
 shortening of **දා** to **ද** in the last word.

### 363. Present Subjunctive—Parasmaipada.

1st Per. Sing.—**දාසාදාමු**

2nd Per. Sing.—**දාසාදාමු-දාමු** Vend. 8, 21; Yt. 3, 17.

Notice the dropping of the subjunctive **ද**.

3rd Per. Sing.—**දාසාදාමු, දාසාදාමු**

3rd Per. Plu.—**දාසාදාමු**

### 364. Present Subjunctive—Atmanepada.

1st Per. Sing.—**දාසාදාමු, දාසාදාමු.**—Mark **දාසාදාමු**  
 Yt. 45, 3 I shall conceive (it).

3rd Per. Sing.—**දාසාදාමු-දාමු**

3rd Per. Plu.—**දාසාදාමු, දාසාදාමු (rt. දාමු)**

### 365. Imperfect Tense—Parasmaipada.

*Singular.*

*Plural.*

1 **දාසාදාමු** { Y. 35, 3. **දාසාදාමු, දාසාදාමු**

2 **දාසාදාමු** **දාසාදාමු**

3 **දාසාදාමු** **දාසාදාමු**

### 366. Other verbal forms of the same:—

2nd Per. Sing.—**දාසාදාමු, දාසාදාමු**

3rd Per. Sing.—**දාසාදාමු**

3rd Per. Plu.—**දාසාදාමු; දාසාදාමු** Wester., **දාසාදාමු** Geld.

Yt. 13, 93 (rt. **දාසාදාමු** to grow).

**367. Imperfect Tense—Atmanepada.***Singular.**Plural.*

1	နာလေ	နာလေ
2	နာလေ	နာလေ
3	နာလေ	နာလေ

**368. Other verbal forms of the same :—**

1st Per. Plu.—နာလေ Y. 35, 3.

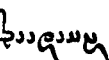
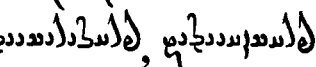
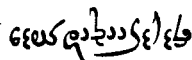
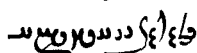
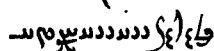
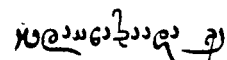
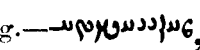
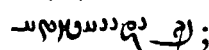
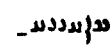
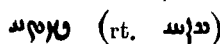

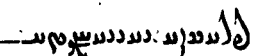
2nd Per.—Mark နာလေ Wester. Yt. 22, 34  
(rt. နာလေ to die).3rd Per. Sing.—နာလေ, နာလေ, နာလေ  
နာလေ, နာလေ3rd Per. Plu.—နာလေ they held (him) in derision  
(rt. နာလေ to despise); နာလေ**369. Imperfect Subjunctive—Parasmaipada.**3rd Per. Sing.—နာလေ, နာလေ, နာလေ, နာလေ,  
နာလေ; နာလေ, နာလေ (rt. နာလေ to cut, to  
wound); နာလေ, နာလေ (Geld. နာလေ);  
နာလေ, နာလေ3rd Per. Plu.—နာလေ, နာလေ, နာလေ...  
နာလေ (rt. နာလေ to grow).**370. Imperfect Subjunctive—Atmanepada.**



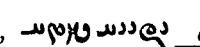
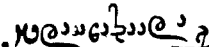
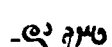
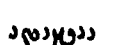


3rd Per. Sing.—နာလေ Wester., နာလေ Geld.


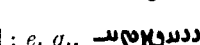


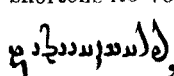
**371. Imperative Mood—Parasmaipada.***Singular.**Plural.*








1	နာလေ	နာလေ
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


**376. Other verbal forms of the same:—**2nd Per. Sing.—3rd Per. Sing.—**377. Potential Mood—Atmanepada.***Singular.**Plural.*2 3. **378. Other verbal forms of the same:—**1st Per. Plu.—Mark  Y. 9, 21.3rd Per. Sing.— ;   
 (rt. )3rd Per. Plu.— Yt. 10, 122.**379. Remarks on some Irregular Roots of the Fourth Class.**

Roots  (बुध् to know) and  (युध् to fight) lengthen their vowel; e. g.,  ;   
  —Comp. Sans. माद्यति; rt. मद् to be intoxicated; क्राम्यति; rt. क्रम् to go.

Rt.  (स्ना to wash, to perform the ceremony of bathing) shortens its vowel; e. g.,   ...   
 &c.

Rt.  (वश् to perish, to be lost) substitutes  for  in the imperat. 2 sing. Parasmai; e. g.,  - 

Rt.  (वश् to grow) drops its  in all forms,





*Singular.**Plural.*

3	ဗုဒ္ဓါး/ါး	Wester	*ဗုဒ္ဓါး/ါး } *ဗုဒ္ဓါး/ါး }
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**386. Other verbal forms of the same:—**

2nd Per. Plu.—ဗုဒ္ဓါး/ါး Gāth. (rt. ဗုဒ္ဓါး to beguile).

3rd Per. Sing.—ဗုဒ္ဓါး/ါး, ဗုဒ္ဓါး/ါး (rt. ဗုဒ္ဓါး-ါး);  
ဗုဒ္ဓါး/ါး, ဗုဒ္ဓါး/ါး...**387. Imperfect Tense—Atmanepada.***Singular.**Plural.*

1	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး
2	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး
3	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး

**388. Imperfect Subjunctive—Parasmaipada.**

3rd Per. Sing.—ဗုဒ္ဓါး/ါး, ဗုဒ္ဓါး/ါး, ဗုဒ္ဓါး/ါး

3rd Per. Plu.—ဗုဒ္ဓါး/ါး

**389. Imperative Mood—Parasmaipada.***Singular.**Plural.*

1	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး
2	ဗုဒ္ဓါး/ါး } (Vend. 2, 25) - ဗုဒ္ဓါး/ါး }	ဗုဒ္ဓါး/ါး
3	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး

\* Mark the strengthening of the special base in the weak termination; see Y. 30, 9; Yt. 10, 51.

† Compare Sans. अघ्निसि (rt. घ्न to squeeze out).

‡ Similarly, ဗုဒ္ဓါး/ါး Y. 9, 3. 1. 7. 9.





### 395. Remarks on some Irregular Roots of the Fifth Class.

Roots **𑂔𑂱** (𑂔 to hear) and **𑂔𑂱𑂔** (to give, to deliver) insert **𑂔** and **𑂱** respectively after **𑂔** in some of their forms; e. g., **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**

Rt. **𑂔𑂱** (to hear) changes its special base in **𑂔𑂱𑂔𑂱𑂔** imperat. 3 sing. Parasmai.; **𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔** imperat, 2 plu. Parasmai.

Rt. **𑂔𑂱** (to do, to make) adds **𑂔** in some of its forms, after gunating **𑂔** of the special base; e. g., **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** pres. subjunc. 2 sing. Parasmai.; **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** imperf. subjunc. 3 sing. Parasmai.; **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** plu.; **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** imperat. 2 sing. Parasmai.

Rt. **𑂔𑂱** (𑂔 to express the Hom juice, to prepare) inserts **𑂔** in **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** imperat. 2 sing. Atmane.

In some instances of weak forms, the final **𑂔** of the special base becomes lengthened; e. g., **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**...

### Paradigms of the Sixth Conjugation.

#### Root **𑂔𑂱𑂔** to ask—Sixth Class.

Unchangeable special base **𑂔𑂱𑂔𑂱𑂔**

### 396. Present Tense—Parasmaipada.

	Singular.	Dual.	Plural.
1	<b>𑂔𑂱𑂔𑂱𑂔𑂱𑂔</b>		<b>𑂔𑂱𑂔𑂱𑂔𑂱𑂔</b>
Y. 44, 1	<b>𑂔𑂱𑂔𑂱𑂔𑂱𑂔</b>		

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2	အလေ့ဆင်(၍)လေ		အလေ့ဆင်(၍)လေ
3	အလေ့ဆင်(၍)လေ	အလေ့ဆင်(၍)လေ	အလေ့ဆင်(၍)လေ

### 397. Other verbal forms of the same:—

1st Per. Sing.—အလေ့ဆင်(၍)လေလေ Wester. Yt. 5, 50.

1st Per. Plu.—အလေ့ဆင်(၍)လေလေ (rt. အလေ့ဆင်(၍)လေ to wither) ;  
အလေ့ဆင်(၍)လေလေ Geld., Y. 10, 15 (rt. အလေ့ဆင်(၍)လေ to let flow).

2nd Per. Plu.—အလေ့ဆင်(၍)လေလေ you learn; အလေ့ဆင်(၍)လေလေ you wish;  
အလေ့ဆင်(၍)လေလေ Geld. (Y. 32, 4).

3rd Per. Sing.—အလေ့ဆင်(၍)လေလေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ,  
အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ-အလေ့ဆင်(၍)လေ,  
အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ (but အလေ့ဆင်(၍)လေလေ Vend. 9, 2);  
အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ Geld.  
(also, အလေ့ဆင်(၍)လေ; orig., အလေ့ဆင်(၍)လေ + အလေ့ဆင်(၍)လေ); အလေ့ဆင်(၍)လေ...အလေ့ဆင်(၍)လေ  
he flees from. (rt. အလေ့ဆင်(၍)လေ to go).

3rd Per. Du.—အလေ့ဆင်(၍)လေလေ (Y. 57, 2).

3rd Per. Plu.—အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ,  
အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ; also, အလေ့ဆင်(၍)လေ (they find); အလေ့ဆင်(၍)လေ,  
အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ-အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ, အလေ့ဆင်(၍)လေ;  
အလေ့ဆင်(၍)လေ (rt. အလေ့ဆင်(၍)လေ).

### 398. Present Tense—Atmanepada.

1	အလေ့ဆင်(၍)လေ	အလေ့ဆင်(၍)လေ
2	အလေ့ဆင်(၍)လေ	
3	အလေ့ဆင်(၍)လေ	အလေ့ဆင်(၍)လေ



	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2	နိသင်္ဂါယ		သရဿင်္ဂါယ
3	ဗုဿင်္ဂါယ		ဂင်္ဂါယ

### 403. Other verbal forms of the same :—

1st Per. Sing.—**မေင်္ဂါယတံ**, **မေင်္ဂါယတံ**.—Mark **မေင်္ဂါယ** Wester., **မေင်္ဂါယ** Geld. Y. 43, 9 (rt. **မေင်္ဂါယ**).

1st Per. Du.—**သဝ္ဗာယ** Yt. 15, 40 (rt. **သ** to live).

2nd Per. Sing.—**နိသင်္ဂါယတံ**

3rd Per. Sing.—**ဗုဿင်္ဂါယတံ**, **ဗုဿ**, **ဗုဿ**, **ဗုဿ**, **ဗုဿ**, **ဗုဿ**, **ဗုဿ** (ဗုဿ Geld.); **ဗုဿ**, **ဗုဿ**—**ဗုဿ** (rt. **ဗုဿ** ဆ် to sit). Mark **ဗုဿင်္ဂါယ** (Vend. 18, 30) with the augment **မ** (see para. 296).

3rd Per. Plu.—**မေင်္ဂါယ**, **မေင်္ဂါယ**, **မေင်္ဂါယ** (they wept); **မေင်္ဂါယ**, **မေင်္ဂါယ**.

### 404. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	ဂမင်္ဂါယ	ဂမာမေင်္ဂါယ
2	သမာဗုဿင်္ဂါယ	မေင်္ဂါယ
3	သရဿင်္ဂါယ	သရဗုဿင်္ဂါယ

### 405. Other verbal forms of the same :—

1st Per. Sing.—Mark **ဂမင်္ဂါယ** (Vend. 2, 2) with the augment **မ**.

2nd Per. Sing.—Mark **မေင်္ဂါယ** Wester. (Vend. 2, 1) Thou didst converse.

3rd Per. Sing.—**သလသဉ်**, **သလသဉ်**, **သလသဉ်**—**သ**,  
**သလသဉ်**, **သလသဉ်** (rt. **သလသဉ်** to weep; the affixal **သ**  
of the class being dropped); **သလသဉ်** (rt. **သလသဉ်**)

3rd Per. Plu.—**သလသဉ်** (they wept); **သလသဉ်** Wester.,  
**သလသဉ်** Geld. Y. 32, 14 (rt. **သလသဉ်** to enter, to come).

#### 406. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—**သသဉ်**, **သသဉ်**, **သသဉ်**, **သသဉ်**  
**သသဉ်** Yt. 13, 129 (orig., **သသဉ်**—**သသဉ်**); **သသဉ်**, **သသဉ်**

3rd Per. Plu.—**သသဉ်**, **သသဉ်** (rt. **သသဉ်**—**သသဉ်**).

#### 407. Imperative Mood—Parasmaipada.

*Singular.*

*Plural.*

1	<b>သသဉ်</b>	<b>သသဉ်</b>
2	<b>သသဉ်</b>	<b>သသဉ်</b>
3	<b>သသဉ်</b>	<b>သသဉ်</b>

#### 408. Other verbal forms of the same:—

1st. Per. Sing.—**သသဉ်** I will vie (Justi and Mills).

1st Per. Plu.—**သသဉ်**

2nd Per. Sing.—**သသဉ်** (Y. 43, 10); **သသဉ်** (rt. **သသဉ်**  
**သသဉ်** to rise up). **သသဉ်** live thou; **သသဉ်** teach thou.

2nd Per. Plu.—**သသဉ်** (orig., **သသဉ်**—**သသဉ်**)

3rd Per. Sing.—**သသဉ်**

3rd Per. Plu.—**သသဉ်**, **သသဉ်** Wester., **သသဉ်** Geld.

#### 409. Imperative Mood—Atmanepada.

*Singular.*

*Plural.*

1	<b>သသဉ်</b>	<b>သသဉ်</b>
---	-------------	-------------

*Singular.**Plural.*2    **မဟာဒမာဓါဗ****မေဃဇမာဓါဗ**3    **မေဃဇမာဓါဗ****မေဃဇမာဓါဗ****410. Other Verbal forms of the same:—**1st Per. Sing.—**မဟာဒမာဓါဗ**

2nd Per. Sing.—**မဟာဒမာဓါဗ**, **မဟာဒမာဓါဗ**—**မဟာ**,  
**မဟာဒမာဓါဗ**...**မဟာဗ**, also **မဟာဒမာဓါဗ** (Wester.,—) being  
 dropped ; see Vend. 2, 3).—Mark **မဟာဒမာဓါဗ** do Thou hear  
 (Y. 49, 7) ; **မဟာဒမာဓါဗ**...**မဟာ** Y. 53, 3 (for **မဟာဒမာဓါဗ**  
**မဟာဒမာ**; rt. **မဟာဗ**)

2nd Per. Plu.—**မဟာဒမာဓါဗ** (Y. 45, 1).**411. Potential Mood—Parasmaipada.***Singular.**Dual.**Plural.*1    **မဟာဒမာဓါဗ****မဟာဒမာဓါဗ**2    **မဟာဒမာဓါဗ****မဟာဒမာဓါဗ**3    **မဟာဒမာဓါဗ****\*မဟာဒမာဓါဗ****မဟာဒမာဓါဗ****412. Other verbal forms of the same:—**

2nd Per. Sing.—**မဟာဒမာဓါဗ**, **မဟာဒမာဓါဗ**, **မဟာ**  
**မဟာဒမာဓါဗ**, **မဟာဒမာဓါဗ**—**မဟာဗ**

2nd Per. Plu.—**မဟာဒမာဓါဗ**, **မဟာဒမာဓါဗ**

3rd Per. Sing.—**မဟာဒမာဓါဗ**, **မဟာဒမာဓါဗ**, **မဟာဒမာဓါဗ**, **မဟာ**  
**မဟာဒမာဓါဗ**

3rd Per. Plu.—**မဟာဒမာဓါဗ** (rt. **မဟာ**), **မဟာဒမာဓါဗ**,  
**မဟာဒမာဓါဗ**—**မဟာဗ**

\* See Geld. Y. 12, 5. 6. Compare Sans. **मुह्येत्** (rt. **मुह** to strike).

### 413. Potential Mood—Atmanepada.

*Singular.*

**Dual.**

*Plural.*

1

ငါ့အတွက်အရေးကြီးသလား ?

2

لَعَلَّكُمْ تَتَّقُونَ

နေ့စဉ်အားဖြင့်

3

— ५४५ —

မှတ်ကြားရန်

שלום וברכה

**414. Other verbal forms of the same:—**

2nd Per. Sing.—**ܐܢܝܢܐ ܕܥܡܐ** (Prof. Justi) Yt. 24, 12.

3rd Per. Sing.—*ḥāḥ*, *ḥāḥ*, *ḥāḥ*,  
*ḥāḥ*, *ḥāḥ*

3rd Per. Du.—**ሕገደድ** (Vend. 8, 10).

3rd Per. Plu.—

### 415. Remarks on some Irregular Roots of the Sixth Class:—

Rt. सुस (Sans. सद् to sit) changes its vowel to ऌ; e.g.,  
सुसल-सुसल, सुसलसुस, सुसलसुस (also, सुसलसुस)  
 and सुसलसुस); सुसलसुस, सुसलसुस, सुसलसुस  
सुसलसुस.—Comp. Sans. सिद्धि (rt. सद् to sit).

Roots कृ (to cut) and मृ (to kill, to destroy) insert a penultimate nasal; e.g., कृणोमि, मृणोमि, &c. कृणोमि, मृणोमि, &c. Comp. Sans. कृन्तति (rt. कृ to cut; unchangeable special base कृन्त).

Roots **ଶ୍ରୁ** (to hear) and **သ** (विद् to enter, to become) lengthen their vowels; e.g., **သိသ** imperat. 2 sing. Atmane.; **သိသ** plu.; **သိသ** imperf. 3 sing. Atmane.; **သိသ**, **သိသ**, **သိသ**, &c.

Rt. **𐬨𐬀𐬭𐬀𐬵𐬀** forms **𐬨𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀** Gâth. (Y. 29, 1) imperf. 2 plu. Atmane.; and, with the prefix **𐬨𐬀**, **𐬨𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀** (Vend. 9, 2) pres. 3 sing. Parasmai.

Rt. **𐬨𐬀** (𐬨𐬀 to wish), when preceded by the prefixes **𐬨𐬀𐬭𐬀** and **𐬨𐬀𐬭𐬀**, drops its vowel; e.g., **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬵𐬀** (orig., **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬵𐬀**) imperat. 2 plu. Parasmai.; **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬵𐬀**, **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬵𐬀**, &c.

### Seventh Conjugation.

**416.** The verbal forms of roots of the seventh class in the four conjugational tenses and moods are very few. The following are such as are found in the Avestaic writings:—

Roots **𐬨𐬀** to know, **𐬨𐬀** to find, **𐬨𐬀** to empty.

Special strong base **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀**

Special weak base **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀**

### 417. Present Tense—Parasmaipada.

1st Per. Sing.—**𐬨𐬀𐬭𐬀𐬵𐬀** (rt. **𐬨𐬀** to attribute).

3rd Per. Sing.—**𐬨𐬀𐬭𐬀𐬵𐬀** (rt. **𐬨𐬀** to know); **𐬨𐬀𐬭𐬀𐬵𐬀** (rt. **𐬨𐬀** to find, to obtain); **𐬨𐬀𐬭𐬀𐬵𐬀**, **𐬨𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀** (rt. **𐬨𐬀** to empty); see paras. 28-29.

### 418. Present Subjunctive—Atmanepada.

1st Per. Plu.—**𐬨𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀** (rt. **𐬨𐬀**, **𐬨𐬀** to know).

### Paradigms of the Eighth Conjugation.

Root **𐬨𐬀**, Sans. **𐬨𐬀** to draw—Eighth Class.

Special strong base **𐬨𐬀𐬭𐬀**; Special weak base **𐬨𐬀𐬭𐬀**



# 419. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	જાહેાજાજ તનોમિ	જાહેાજાજ
2	જાહેાજાજ	જાહેાજાજ
3	જાહેાજાજ	જાહેાજાજ

## 420. Other verbal forms of the same:—

3rd Per. Sing.—જાહેાજાજ, જાહેાજાજ (rt. જાહેાજાજ multiply).

3rd Per. Plu.—જાહેાજાજજાહેાજ (rt. જાહેાજાજ to promote, to increase);

જાહેાજાજજાહેાજજાહેાજ (rt. જાહેાજાજ to outrun;  
see para. 58).

## 421. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	* જાહેાજાજ, જાહેાજાજ તન્ને	જાહેાજાજ
2	જાહેાજાજ	
3	જાહેાજાજ	જાહેાજાજ

## 422. Present Subjunctive—Parasmaipada.

1st Per. Sing.—જાહેાજાજ...જાહેાજ (Y. 19, 7.) I will draw ( his ' soul) off...—(the personal termination is dropped).

## 423. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	જાહેાજાજ	જાહેાજાજ
2	જાહેાજાજ અતનોમિ	જાહેાજાજ
3	જાહેાજાજ	જાહેાજાજ

\* જાહેાજાજ is euphonically inserted.—Compare. જાહેાજાજ; see para. 58.

## 424. Imperfect Tense—Atmanepāda.

*Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ବି | ଅତନ୍ବି |
| 2 | ଅତନ୍ବି | ଅତନ୍ବି |
| 3 | ଅତନ୍ବି | ଅତନ୍ବି |

## 425. Imperative Mood—Parasmaipada.

*Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ବି | ଅତନ୍ବି |
| 2 | ଅତନ୍ବି | ଅତନ୍ବି |
| 3 | ଅତନ୍ବି | ଅତନ୍ବି |

## 426. Imperative Mood—Atmanepada.

*Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ବି | ଅତନ୍ବି |
| 2 | ଅତନ୍ବି | ଅତନ୍ବି |
| 3 | ଅତନ୍ବି | ଅତନ୍ବି |

## 427. Potential Mood—Parasmaipada.

*Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ବି | ଅତନ୍ବି |
| 2 | ଅତନ୍ବି | ଅତନ୍ବି |
| 3 | ଅତନ୍ବି | ଅତନ୍ବି |

## 428. Potential Mood—Atmanepada.

*Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ବି | ଅତନ୍ବି |
| 2 | ଅତନ୍ବି | ଅତନ୍ବି |
| 3 | ଅତନ୍ବି | ଅତନ୍ବି |

\* Similarly, *ଅତନ୍ବି* Vend. 18, 70 (rt. *ଅ* to slay).

† See *ଅତନ୍ବି* Y. 19, 7.

## Paradigms of the Ninth Conjugation.

Rt. 𐎠𐎢𐎡𐎢 to bless, to love—Ninth Class.

Unchangeable special base 𐎠𐎢𐎡𐎢

### 429. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	𐎠𐎢𐎡𐎢	𐎠𐎢𐎡𐎢 (Yt. 12, 3).
2	𐎠𐎢𐎡𐎢	𐎠𐎢𐎡𐎢
3	𐎠𐎢𐎡𐎢	𐎠𐎢𐎡𐎢

### 430. Other verbal forms of the same:—

1st Per. Sing.—𐎠𐎢𐎡𐎢 Vend. 18, 31 (rt. 𐎠𐎢, Sans. 𐑖 to bear offspring).

1st Per. Plu.—𐎠𐎢𐎡𐎢 Geld., 𐎠𐎢𐎡𐎢 Wester. (Y. 38, 4)—substituting 𐎠𐎢 for 𐎠𐎢—the characteristic mark of the [class.

2nd Per. Sing.—𐎠𐎢𐎡𐎢 Vend. 18, 30.

3rd Per. Sing.—𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢  
Y. 10, 13; 𐎠𐎢𐎡𐎢 Wester., 𐎠𐎢𐎡𐎢  
Geld. Yt. 10, 143; 𐎠𐎢𐎡𐎢 Wester., 𐎠𐎢𐎡𐎢  
𐎠𐎢𐎡 Geld. Yt. 10, 68.

[shave off.

3rd Per. Plu.—𐎠𐎢𐎡𐎢 (Justi); rt. 𐎠𐎢𐎡𐎢 to

### 431. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	* 𐎠𐎢𐎡𐎢	𐎠𐎢𐎡𐎢
2	𐎠𐎢𐎡𐎢	
3	𐎠𐎢𐎡𐎢	𐎠𐎢𐎡𐎢

\* Similarly, 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢, 𐎠𐎢𐎡𐎢 I fight against.

**432. Present Subjunctive—Atmanepada.**

1st Per. Sing.—**ሰላሳ** Y. 49, 12.

3rd Per. Sing.—**ሰላሳለላ** Wester. (Vend. 9, 47) instead of the 1st Per. Sing.

3rd Per. Plu.—**ሰላሳለላለላ** (rt. **ሰላሳ** to cover).

**433. Imperfect Tense—Parasmaipada.**

<i>Singular.</i>	<i>Plural.</i>
1 <b>ሰላሳ</b>	<b>ሰላሳለላ</b>
2 <b>ሰላሳለላ</b>	<b>ሰላሳለላለላ</b>
3 <b>ሰላሳለላ</b>	<b>ሰላሳለላለላ</b>

**434. Other verbal forms of the same:—**

1st Per. Sing.—**ሰላሳለላ** Vend. 22, 1 (rt. **ሰላሳ** to make).

2nd Per. Sing.—**ሰላሳለላ** (Y. 46, 14); **ሰላሳለላ** (Y. 44, 6) Justi.

**435. Imperfect Tense—Atmanepada.**

<i>Singular.</i>	<i>Plural.</i>
2 <b>ሰላሳለላ</b>	<b>ሰላሳለላለላ</b>
3 * <b>ሰላሳለላ</b>	<b>ሰላሳለላለላ</b>

**436. Imperfect Subjunctive—Parasmaipada:**

3rd Per. Sing.—**ሰላሳለላ**, **ሰላሳለላ**, **ሰላሳለላ** Geld. Y. 10, 5.

3rd Per. Plu.—**ሰላሳለላለላ** (rt. **ሰላሳለላ** to lift up).

**437. Imperfect Subjunctive—Atmanepada.**

3rd Per. Sing.—**ሰላሳለላ** Y. 30, 6 (rt. **ሰላሳ** to choose).

---

\* Similarly, **ሰላሳለላለላ**, **ሰላሳለላለላ** (rt. **ሰላሳ** to confess oneself) → the radical vowel is dropped.

**438. Imperative Mood—Parasmaipada.**

	<i>Singular.</i>	<i>Plural.</i>
1	လုပ်	လုပ်
2	လုပ်	လုပ်
3	လုပ်	လုပ်

**439. Other verbal forms of the same:—**

2nd Per. Sing.—လုပ် Y. 28, 11 (rt. လုပ် to fill up).

3rd Per. Sing.—လုပ် Y. 10, 1; also, လုပ် Y. 10, 1  
(rt. လုပ် to dwell).

3rd Per. Plu.—လုပ် Yt. 13, 157.

**440. Imperative Mood—Atmanepada.**

	<i>Singular.</i>	<i>Plural.</i>
1	လုပ်	လုပ်
2	လုပ်	လုပ်
3	လုပ်	လုပ်

**441. Other verbal forms of the same:—**

1st Per. Sing.—လုပ် (rt. လုပ် to fight).

2nd Per. Sing.—လုပ် (rt. လုပ် to shave off).

**442. Potential Mood—Parasmaipada.**

	<i>Singular.</i>	<i>Plural.</i>
1	လုပ်	လုပ်
2	လုပ်	လုပ်
3	လုပ်	လုပ်

### 443. Other verbal forms of the same:—

1st Per. Plu.—**अहंमहेमहे** Y. 28, 9. Observe the insertion of **अ** before the characteristic mark of the class; rt. **अह** to anger, to provoke. (The same might be taken as a denominative verb.)

3rd Per. Sing.—**यजति** (Justi); rt. **यज** to select.

3rd Per. Plu.—**यजन्ते** Yt. 8, 58.

### 444. Potential Mood—Atmanepada.

*Singular.*

*Plural.*

1

**अहंमहेमहे**

2

**अहंमहेमहे**

**अहंमहेमहे**

3

**अहंमहेमहे**

Other forms of 3rd Per. Sing.—**अहंमहेमहे**, **अहंमहेमहे** (orig., **अहंमहेमहे** + **अहंमहेमहे** + **अहंमहेमहे**)

### 445. Paradigms of the Tenth Conjugation.

It should be borne in mind that the verbal forms of roots of the tenth class are equally applicable to causals derived from the same roots. In Sanskrit the conjugation of the causal agrees almost entirely with the conjugation of the roots of the tenth class; e. g., rt. **चुर** (10th cl.) to steal; **चोरयति** he steals (pres. 3 sing. Parasmai); **चोरयति** he causes to steal (pres. 3 sing. caus. Parasmai). Moreover, the verbal forms in the four conjugational tenses and moods given directly below the paradigms are not all of the tenth class, many of them being causals; e. g., **अहंमहेमहे** caus. (rt. **अह** 5th cl.); **अहंमहेमहे** caus. (rt. **अह** 6th cl.); **अहंमहेमहे** caus. (rt. **अह** 1st cl.), &c.

**Root अह (Sans. छिद्, छिद्) to cut, to break asunder—Tenth Class.**

Unchangeable special base **अहंमहेमहे**

## 446. Present Tense—Parasmaipada.

*Singular.**Plural.*

1	သက်သက်သက်သက်	သက်သက်သက်သက်
2	သက်သက်သက်သက်	သက်သက်သက်သက်
3	သက်သက်သက်သက်	သက်သက်သက်သက်

## 447. Other verbal forms of the same:—

1st Per. Sing.—သက်သက်သက်သက်, သက်သက်သက်သက် Yt. 5, 63.  
 (rt. သက်သက် to attain); သက်သက်သက်, သက်သက်သက် Wester.—  
 an abridged form of သက်သက်သက် (rt. သက် သက် to disappear).

1st Per. Plu. သက်သက်သက်သက်သက်, သက်သက်သက်သက်သက်  
 Y. 41, 1; သက်သက်သက်သက်သက် Y. 35, 7.

2nd Per. Sing.—သက်သက်သက်, သက်သက်သက်

2nd Per. Plu.—သက်သက်သက်သက် (Yt. 13, 38).

3rd Per. Sing.—သက်သက်သက်သက်သက် (Geld.) Yt. 10, 18, 28;  
 သက်သက်သက်သက်သက်, သက်သက်သက်သက်သက်, သက်သက်သက်သက်သက်...  
 သက်သက်, သက်သက်သက် (rt. သက်သက်). သက်သက်သက် he causes (me)  
 to ponder (rt. သက်); သက်သက်သက်သက် he orders or fixes (caus. of  
 သက်သက် သက်); သက်သက်သက်သက် he frightens; caus. of သက်သက်;  
 သက်သက်သက် (caus. of သက်); သက်သက်သက်သက် (Wester.),  
 သက်သက်သက်သက် (Geld.) Yt. 8, 9 he makes (them) flow  
 (caus.) သက်သက်သက်, Y. 43, 6 (rt. သက်); သက်သက်သက်သက်

3rd Per. Du.—သက်သက်သက်သက် Y. 10, 3 (rt. သက် to grow).

3rd Per. Plu.—သက်သက်သက်သက်သက် (Geld.); သက်သက်သက်သက်သက်,





## 452. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	မကုမိနုဿ	မကုမိနုဿ
2	မကုမိနုဿ	မကုမိနုဿ
3	မကုမိနုဿ	မကုမိနုဿ

## 453. Other verbal forms of the same:—

1st Per. Sing.—မကုမိနုဿ, မကုမိနုဿ

1st Per. Plu.—မကုမိနုဿ (Wester.) Yt. 24, 32.

3rd Per. Sing.—မကုမိနုဿ

3rd Per. Sing.—မကုမိနုဿ caus. (rt. မကုမိနုဿ) to sit down); မကုမိနုဿ, မကုမိနုဿ (Geld.); မကုမိနုဿ (with the temporal augment မ).—Mark မကုမိနုဿ caus. (rt. မကုမိနုဿ).

3rd Per. Du.—မကုမိနုဿ Yt. 13, 78; rt. မကုမိနုဿ Ved. မကုမိနုဿ to overcome.

3rd Per. Plu.—မကုမိနုဿ, မကုမိနုဿ, မကုမိနုဿ, မကုမိနုဿ (မကုမိနုဿ) they showed (the paths).

## 454. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1.	မကုမိနုဿ	မကုမိနုဿ
2.	မကုမိနုဿ	မကုမိနုဿ
3.	မကုမိနုဿ	မကုမိနုဿ

## 455. Other Verbal forms of the same:—

3rd Per. Sing.—မကုမိနုဿ (caus.) Yt. 13, 89; မကုမိနုဿ မကုမိနုဿ he established (rt. မကုမိနုဿ); မကုမိနုဿ Geld. Y. 44, 20 (rt. မကုမိနုဿ) to grow, to flourish).

3rd Per. Plu.—**သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ** Vend.

7, 38; **သုတုဗ္ဗာသုတုဗ္ဗာ**

## 456. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—**သုတုဗ္ဗာသုတုဗ္ဗာ** (he will benefit),  
**သုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာ** (rt. **သု-ဗ္ဗာ** to pull  
 down, to demolish); **သုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာ**

3rd Per. Plu.—**သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ** Geld., **သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ**—

Mark **သုတုဗ္ဗာသုတုဗ္ဗာ** Geld. Y. 28, 0 (orig., **သုတုဗ္ဗာသုတုဗ္ဗာ**).

## 457. Imperative Mood—Parasmaipada.

*Singular.*

*Plural.*

1. **သုတုဗ္ဗာသုတုဗ္ဗာ**

**သုတုဗ္ဗာသုတုဗ္ဗာ**

2. **သုတုဗ္ဗာသုတုဗ္ဗာ**

**သုတုဗ္ဗာသုတုဗ္ဗာ**

3. **သုတုဗ္ဗာသုတုဗ္ဗာ**

**သုတုဗ္ဗာသုတုဗ္ဗာ**

## 458. Other verbal forms of the same:—

1st Per. Sing.—**သုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာ**  
**သုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာ**.

1st. Per. Plu.—**သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ** Y. 28, 6; **သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ** Yt.  
 10, 34; **သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ**

2nd Per. Sing.—**သုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာ**  
**သုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာ** Geld., **သုတုဗ္ဗာသုတုဗ္ဗာ**

2nd Per. Plu.—**သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ** Prof. Justi (Yt. 13, 147);  
**သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ**, **သုတုဗ္ဗာသုတုဗ္ဗာသုတုဗ္ဗာ**

3rd Per. Sing.—**၍လေသကလေ, ခုလင်္ခါလေသကလေ** let (him)  
inculcate (it) Y. 35, 6 (rt. **ဗုလေ**); **ခုလေသကလေသကလေ**  
3rd Per. Plu.—**၍လေသကလေ**

### 459. Imperative Mood—Atmanepada.

*Singular.*

*Plural.*

- |                  |                |
|------------------|----------------|
| 1 <b>၍လေသကလေ</b> | <b>၍လေသကလေ</b> |
| 2 <b>သလေသကလေ</b> | <b>လေသကလေ</b>  |
| 3 <b>လေသကလေ</b>  | <b>လေသကလေ</b>  |

### 460. Other verbal forms of the same:—

1st Per. Sing.—**၍လေသကလေ** Geld. Yt. 9, 26 (rt. **လေ**).

2nd Per. Sing.—**သလေသကလေ, သလေသကလေ, သလေသကလေ, သလေသကလေ, သလေသကလေ**  
Geld. (for **သလေသကလေ**) Visp. 8, 1.—Rev. Dr. Mills.

2nd Per. Plu.—**လေသကလေ, လေသကလေ...လေ, လေသကလေ, လေသကလေ**

### 461. Potential Mood—Parasmaipada.

*Singular.*

*Plural.*

- |                  |               |
|------------------|---------------|
| 1 <b>လေသကလေ</b>  | <b>လေသကလေ</b> |
| 2 <b>သလေသကလေ</b> | <b>လေသကလေ</b> |
| 3 <b>လေသကလေ</b>  | <b>လေသကလေ</b> |

### 462. Other verbal forms of the same:—

1st Per. Plu.—**လေသကလေ** (caus.) we can herald forth  
(Y. 49, 9); rt. **လေ** to hear.

2nd Per. Sing.—**သလေသကလေ, သလေသကလေ, သလေသကလေ**  
**သလေသကလေ** (rt. **လေ** to sit down).



# **466. Verbs that are conjugated both in the Parasmaipada and the Atmanepada.**

(to carry) 1st cl. ; (to sit) 2nd cl. ; (to go) 2nd cl. ; (to go) ; (to wish) 6th cl. ; (to do) 5th cl. ; (to eat, to drink) 1st. cl. ; (to rule) 1st cl. ; (to hold) ; (to smite) 2nd cl. ; (to hold, to support) ; (to fasten) 1st cl. ; (to give, to create) 3rd cl. ; (to rush forth) 1st cl. ; (to perish, to be lost) 4th cl. ; (to protect) 2nd cl. ; (to ask) 6th cl. ; (to grant, to bestow) 1st cl. ; (to be) 1st cl. ; (to carry) 1st cl. ; (to speak) 2nd cl. ; (to grow) ; (to grow) 4th cl. ; (to speak) 3rd cl. ; (to carry, to bear) 1st cl. ; (to work) 4th cl. ; (to stand) 3rd cl. ; (to bathe, to wash) 4th cl. ; (to hear) 5th cl.

## **Roots that form their special base in two or more ways.**

**467.** Verbal forms having the same root and signification belong, in several instances, to more than one class in the conjugational tenses and moods. *E. g.*

(to do)—(to do) 5th class, imperat. 2nd sing. Parasmai.; (to do) 2nd cl., imperat. 2nd sing. Atmanep. [6th cl.

(to dwell)—(to dwell) 2nd cl. ; (to dwell), (to dwell)

(to hide, to protect)—(to hide) 1st cl. ; (to hide) 6th cl.

(to seize, to take hold of, to get)—(to seize) 9th cl. ; (to seize) 6th cl.

(to cut, to pare off)—(to cut) 2nd cl. ; (to cut) 6th cl.

ଦ୍ର to give, to make, to place—ଦ୍ରାୟ, ଦ୍ରାୟ, ଦ୍ରାୟ

2nd cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ 3rd cl. , &c. [2nd cl.

ଦ୍ର to fashion—ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ

ଦ୍ର to discern—ଦ୍ରାୟ pres. 2nd plu. Parasmai. 1st cl. ; ଦ୍ରାୟ pot. 3rd sing. Parasmai., ଦ୍ରାୟ pot. 3rd sing. Atmane. 9th cl.

ଦ୍ର to deceive—ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ (Gâth.) 5th cl. ; imperf. 3rd sing. Atmane. Comp. Sans. ଦ୍ର 1st cl. special base ଦ୍ର ; 5th cl. , special base ଦ୍ର.

ଦ୍ର to protect—ଦ୍ରାୟ, ଦ୍ରାୟ 2nd cl. ; ଦ୍ରାୟ 4th cl.

ଦ୍ର to remember, to recite—ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ (pres. partic. Parasmai. nom. plu.) 3rd cl. ; ଦ୍ରାୟ (pot. 3rd sing. Parasmai.) 2nd cl.

ଦ୍ର to join.—ଦ୍ରାୟ, ଦ୍ରାୟ (pres. 1st sing. Parasmai.) 1st cl. ; ଦ୍ରାୟ 2nd cl. ; ଦ୍ରାୟ 4th cl.

ଦ୍ର to smite, to kill—ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ 8th cl.

ଦ୍ର, Sans. ଦ୍ର to strew, to spread—ଦ୍ରାୟ 5th cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ 9th cl. [5th cl.

ଦ୍ର to look into—ଦ୍ରାୟ 4th cl. ; ଦ୍ରାୟ

ଦ୍ର to hear—ଦ୍ରାୟ, ଦ୍ରାୟ 2nd cl. ; ଦ୍ରାୟ 5th cl.

ଦ୍ର to sit—ଦ୍ରାୟ, ଦ୍ରାୟ 6th cl. ; ଦ୍ରାୟ 2nd cl. , &c.

ଦ୍ର to dig—ଦ୍ରାୟ, ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ 2nd cl.

Compare Sans. rt. **यु** (to join), which belongs both to the second and to the ninth class ; rt. **गम्** (to go) belongs to the first and to the fourth class.

**468. The same root, when it has different significations, belongs to different classes.**

*E. g.*

**जाग्र**, जाग्र to be awake—3rd cl. ; *e. g.*, **जाग्रामासाद्य** ;  
**गात्र** to sing, to praise—2nd cl. ; *e. g.*, **गात्रात्**.

**चाम** to choose, to select—9th cl. ; *e. g.*, **चामाचाम**, **चाम** to atone for, to pay the penalty for—3rd cl. ; *e. g.*, **चामाचाम**.

**नम**, Sans. **नम** to be extinct or vanished—4th cl. ; *e. g.*, **नमाचाम**, **नमाचाम** to obtain, to find—1st cl. ; *e. g.*, **नमाचाम**.

**लुप्त** to fight against—9th cl. ; *e. g.*, **लुप्तालुप्त**—**लुप्त** to be fulfilled, to cross—10th cl. ; *e. g.*, **लुप्तालुप्त**.

**कृ** to carry—1st cl. ; *e. g.*, **कृत्वा**, **कृत्वा**, &c.—**कृत्वा** to cut, to shave off—9th cl. ; *e. g.*, **कृत्वा** Wester.

**प्राप्**, **प्राप्** to find—6th cl. ; *e. g.*, **प्राप्**, **प्राप्**,  
**प्राप्** &c.—**प्राप्** to be found, to happen, 7th cl. ; *e. g.*,  
**प्राप्** = **प्राप्** + **प्राप्**

**श्रु** to hear—5th cl. ; *e. g.*, **श्रुत्वा**, **श्रुत्वा** (pres. partic. Parasmai. instr. sing.—**श्रु**, Sans. **श्रु**, **श्रु** to pass, to go—1st cl. ; *e. g.*, **श्रुत्वा** pres. partic. gen. sing. Vend. 7, 27.

**अम** to beget—9th cl. ; *e. g.*, **अमाचाम**, **अमाचाम** to express the Hom juice, 5th cl. ; *e. g.*, **अमाचाम**, **अमाचाम**...

**469. A few roots are used both transitively as well as intransi-**





ॐ + ॐ = ॐ I will protect ; ॐ + ॐ  
 = ॐ we will protect ; ॐ + ॐ = ॐ  
 you will protect. Similarly, in Sanskrit नेता + अस्मि = नेतास्मि I will  
 lead ; नेता + असि = नेतासि thou wilt lead ; नेता + स्मः = नेतास्मः we will  
 lead ; नेता + स्य = नेतास्य you will lead, &c.—all in the Parasmaipada.  
 These forms are very rare in the Avesta texts. Mark the follow-  
 ing sentence :—

**472.** (2) The future is in many cases formed by adding **will**

*Note.*—In Sanskrit the personal terminations of the present tense only are subjoined to the base; *e. g.*, दास्यामि, दास्यसि, दास्यति (rt. दा to give).

1st Per. Sing.— $\text{أنا}$  (rt.  $\text{أنا}$ );  $\text{أنا}$  (rt.  $\text{أنا}$ );  
 $\text{أنا}$  (rt.  $\text{أنا}$ )—all Gāthā forms; and as is occasionally  
the case, the personal termination  $\text{أنا}$  is dropped.

In some rare instances, the intermediate ' or ॡ (Sans. ॡ) is inserted between the root and the characteristic mark of the future;

\* Comp. Professor Benfey's Sans. grammar, 2nd Ed., p. 150.

e. g., **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺** Wester., **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺** Geld. (Y. 28, 1)  
 I shall propitiate (rt. **𑀧𑀺𑀢𑀺**) Comp. Sans. गमिष्यति (rt. गम्);  
 महीष्यति (rt. मही).

3rd Per. Sing.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺**; **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** (rt. **𑀧𑀺𑀢𑀺**)  
**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** he shall come (rt. **𑀧𑀺𑀢𑀺**); **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** he shall  
 utter (rt. **𑀧𑀺𑀢𑀺**); **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** (rt. **𑀧𑀺𑀢𑀺** to smite)—all Gāthā  
 3rd Per. Plu.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** (rt. **𑀧𑀺𑀢𑀺**) [forms.]

#### 474. Future Present—Atmanepada.

1st Per Sing.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺**, **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺**, **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺**...**𑀧𑀺𑀢𑀺**  
 2nd Per. Sing.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺**...**𑀧𑀺𑀢𑀺** (orig., **𑀧𑀺𑀢𑀺** + **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺**);  
**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** Geld. (Y. 28, 8). [**𑀧𑀺𑀢𑀺**]  
 3rd Per. Sing.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺**; **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺**; rt.  
 3rd Per. Plu.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** (rt. **𑀧𑀺𑀢𑀺**); **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺**  
 (rt. **𑀧𑀺𑀢𑀺** to squeeze, to pound).

#### 475. Future Present Subjunc.—Parasmai.

3rd Per. Sing.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** (rt. **𑀧𑀺𑀢𑀺** to perish).

#### 476. Future Present Subjunc.—Atmane.

1st Per. Sing.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** **𑀧𑀺𑀢𑀺** I shall regard Thee (rt.  
**𑀧𑀺𑀢𑀺**); **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** I shall conciliate (rt. **𑀧𑀺𑀢𑀺**)

2nd Per. Sing.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** Wester. (rt. **𑀧𑀺𑀢𑀺** to bestow).

#### 477. Future Imperfect—Parasmaipada.

1st Per. Plu.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** Y. 70, 4 (orig., **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺**; rt.  
**𑀧𑀺𑀢𑀺** to obtain).

3rd Per. Sing.—**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺**...**𑀧𑀺𑀢𑀺** (rt. **𑀧𑀺𑀢𑀺** to see);  
**𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** (rt. **𑀧𑀺𑀢𑀺** to lead); **𑀧𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺𑀓𑀺𑀢𑀺** (rt. **𑀧𑀺𑀢𑀺** to smite).

*Note.*—The imperfect of the future is otherwise called the **Conditional Tense**. In Sanskrit the augment **अ** is also prefixed besides **इत्** (changeable to **य**) being added to the root; e. g., **अदास्यत्** (rt. दा to give).

#### 478. Future Imperfect Subjunc.—Parasmai.

3rd Per. Sing.—**ददास्यत्** (rt. दा); **ददास्येत्** (rt. दा).

#### 479. Future Imperative—Parasmaipada.

1st Per. Plu.—**ददास्यतां** Y. 61, 5; **ददास्यतां** Wester., **ददास्यतां** Geld. Y. 44, 13 (rt. दा) to destroy).

#### 480. Future Imperative—Atmanepada.

1st Per. Sing.—**ददास्ये** (rt. दा); **ददास्ये** Wester., **ददास्ये** Geld. (Y. 50, 4) I shall hear (rt. दा); **ददास्ये** I shall seize (rt. दा).

481. In several instances, the present and the imperfect subjunctive, as well as the 1st and the 3rd per. of the imperative are used in the sense of the future; e. g., **ददास्यतां**, **ददास्यतां**, **ददास्यतां** (orig., **ददास्यतां**); **ददास्यतां** (orig., **ददास्यतां**); **ददास्यतां**, **ददास्यतां** (2nd cl.), **ददास्यतां**; **ददास्यतां**, **ददास्यतां**, **ददास्यतां**, **ददास्यतां** he will benefit, **ददास्यतां** he will destroy.

### The Perfect.

482. The perfect, otherwise called the second preterite, has two forms, viz., a reduplicated one and a periphrastic one.

#### The Reduplicated Perfect.

The reduplicated perfect is formed by suffixing the following personal terminations to the reduplicated base. The reduplication of the base is effected according to the rules given at p. 168 *et seq.*









3rd Per. Dual.— $\text{अदत्तुः}$  Y. 30, 3 (rt.  $\text{दत्}$ )

3rd Per. Plu.— $\text{अदत्तुः}$  Y. 49, 4. [give).

Compare Sans. अदत्तु, अदत्त, अदत्त, अदत्त, अदत्त, &c. (rt., दत् to

### 492. Root-Aorist—Atmanepada.

1st. Per. Sing.— $\text{अदत्तुः}$  (rt.  $\text{दत्}$ )

1st Per. Plu.— $\text{अदत्तुः}$  (rt.  $\text{दत्}$  to choose).

2nd Per Sing.— $\text{अदत्तुः}$  Geld. (rt.  $\text{दत्}$ );  $\text{अदत्तुः}$  (rt.  $\text{दत्}$  to give).

3rd Per. Sing.— $\text{अदत्तुः}$  (rt.  $\text{दत्}$ );  $\text{अदत्तुः}$  (Geld.  $\text{अदत्तुः}$ );  $\text{अदत्तुः}$ ,  $\text{अदत्तुः}$  (rt.  $\text{दत्}$ );  $\text{अदत्तुः}$ ,  $\text{अदत्तुः}$  (rt.  $\text{दत्}$ );  $\text{अदत्तुः}$

493. In the second form of the Aorist the personal terminations are subjoined to a base formed from the root by the addition of  $\text{अ}$ . This is called the  $\text{अ-अ}$ -Aorist. *E. g.*

### 494. $\text{अ-अ}$ -Aorist—Parasmaipada.

1st Per. Sing.— $\text{अदत्तुः}$  (originally,  $\text{अ} + \text{अ} + \text{दत्}$ ; rt.  $\text{दत्}$  to be); *e. g.*,  $\text{अदत्तुः}$   $\text{अदत्तुः}$  (see Vend. 18, 29)—a sort of a compound or periphrastic aorist.  $\text{अदत्तुः}$  (rt.  $\text{दत्}$  to seize).

3rd Per. Sing.— $\text{अदत्तुः}$ ;  $\text{अदत्तुः}$  (orig.,  $\text{अदत्तुः}$ ; rt.  $\text{दत्}$  to do). Professor Justi takes it as an abridged form of Sans. अचकत—a reduplicated aorist.

3rd Per. Plu.— $\text{अदत्तुः}$  (orig.,  $\text{अ} + \text{अ} + \text{दत्}$ ); *e. g.*,  $\text{अदत्तुः}$  (Vend. 19, 23, 25)—a sort of compound or periphrastic aorist.

Compare Sans. अदत्तु, अदत्तु, अदत्तु, अदत्तु, अदत्तु, अदत्तु (rt.  $\text{दत्}$  to pour).



**495.** The base of the third kind of the Aorist is formed by adding ७ or ७ (convertible to ७ or ७) to the root, the vowel of which is occasionally gunated. This is called the ७-Aorist, corresponding to the Sibilant-Aorist in Sanskrit. *E. g.*

### 496. ७-Aorist—Parasmaipada.

3rd Per. Sing.—७७७७७ Geld. Y. 48, 2 (rt. ७ to smite); ७७७७७ (rt. ७ to lead).—Mark the change of ७ to ७ after ७, according to para. 45.

3rd Per. Plu.—७७७७७ Geld., ७७७७७ Wester. (rt. ७)

Compare Sans. अनैषम् अनैष्म (rt. नी to lead).—Mark the change of ७ to ७ being preceded by ऐ.

### 497. ७-Aorist—Atmanepada.

1st Per. Sing.—७७७७७ Geld., ७७७७७ Wester. (rt. ७ to think); ७७७७७...७७७ (rt. ७ to give).

3rd Per. Sing.—७७७७७ (orig., ७७ + ७ + ७७; rt. ७ to think).—Observe the variation of ७ to ७ after ७.

**498.** In the fourth form of the Aorist, the root is reduplicated\* before the personal terminations of the imperfect are added. In several cases the union-vowel ७ is inserted before the termination. The radical vowel is gunated in the strong forms, i. e., the three persons of the singular in the Parasmaipada. *E. g.*

### 499. Reduplicated Aorist—Parasmaipada.

2nd Per. Sing.—७७७७७७७ (rt. ७७७)

3rd Per. Sing.—७७७७७७७ (rt. ७७७); ७७७७७७७ (rt. ७७७); ७७७७७७७ (rt. ७७७).—Mark the gunating of the vowel of the reduplicative syllable in the last word.

\* For the rules of reduplication, see pp. 168-178.



५५५५५५५५), ५५५५५५५५ Y. 60, 5 (for ५५५५५५५५;  
 rt. ५५५ to smite); ५५५५५५५५ Y. 60, 7 (for ५५५५५५५५५;  
 rt. ५५५, ५५५ to leave).

3rd Per. Plu.—५५५५५५ Y. 55, 2; ५५५५५५५५—Mark ...५५५५५५  
 ५५५५५५५ may (the Bountiful Immortals) accept and help on  
 (Rev. Dr. Mills) Geld. Y. 28, 0. (orig., ५५५५५५५५ ५५५५५५—  
 ५५ and ५५ (५५) being transposed).

Compare Sans. भूयासम्, भूयास्, भूयात्, &c. (rt. भू to be).

Note.—The Atmanepada forms (except in the 3rd per. plu.)  
 are not met with; e. g., ५५५५५५५५ (rt. ५५५); ५५५५५५५५  
 (rt. ५५५); ५५५५५५५५ (rt. ५५५)

## Derivative Verbs.

**502.** The derivative verbs are, as already mentioned at p. 161,  
 the frequentative or intensive, the desiderative, the denominative  
 and the causal. All of them are inflected in the four conjugational  
 classes in the Parasmaipada and the Atmanepada. Moreover, any  
 root of the ten classes may take the form of a derivative verb.  
 The special base of each of them is formed according to the  
 following rules.

### Frequentative or Intensive Verbs.

**503.** The frequentative or intensive is generally used in order  
 to signify the repetition or intensity of the action or condition  
 denoted by the verb, from which it is derived.\* There are three  
 forms of the frequentative; in other words, the base of this deriva-  
 tive verb is formed in three ways. The first form is constituted  
 by reduplication,† the second by reduplication and the suffix  
 ५५, and the third by reduplication and the suffix ५५५. E. g.

Note.—In Sanskrit there are two kinds of frequentatives; the

\* Comp. Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 25.

† For the rules of reduplication, see pp. 168-173.

one is formed by reduplication, the other by reduplication and the suffix च; e. g., (1) जंगम्, (2) जंगम्ब (rt. गम् to go).

### 504. Present Tense—Parasmaipada.

1st Per. Sing.—**ममामिह** (Y. 32, 15) I will certainly destroy (rt. **म**-**ह**)

1st Per. Plu.—**ममामिहामि** Y. 58, 4 (rt. **ह** to offer).

*Note.*—In this instance the vowel of the reduplicative syllable, and not the radical vowel, is gunated. Comp. Sans. Parasmaipada Frequentative Base नेनी (rt. नी to lead), होतु (rt. तु to agitate).

3rd Per. Plu.—**ममामिहामि** Geld. (rt. **ह** to wound); **ममामिहामि** (rt. **ह** to beget); **ममामिहामि** (rt. **ह**)

Subjunc. 3rd Per. Sing.—**ममामिहामि** (rt. **ह** to fill, to promote).

### 505. Present Subjunctive—Atmanepada.

3rd Per. Sing.—**ममामिहामि** Geld. (orig., **ममामिहामि**; rt. **ह**)

### 506. Imperfect Tense—Parasmaipada.

3rd Per. Sing.—**ममामिहामि** (rt. **ह** to drive away); **ममामिहामि** (rt. **ह** to smite); **ममामिहामि** (rt. **ह** to bewail).

Subjunc. 3rd Per. Sing.—**ममामिहामि** (rt. **ह**, Sans. **ह** to injure, to do harm).

Subjunc. 3rd Per. Plu.—**ममामिहामि** (rt. **ह** to wound).

### 507. Imperative Mood—Parasmaipada.

3rd Per. Sing.—**ममामिहामि** he will protect (rt. **ह**; reduplie. **ममामिहामि**; **ममामिहामि** + **ह**)

**508. Potential Mood—Parasmaipada.**

1st Per. Sing.— $\text{गच्छामि...}$  Yt. 8, 11 (rt.  $\text{गच्छ}$  to go);  $\text{गच्छामि}$  (rt.  $\text{गच्छ}$ );  $\text{गच्छामि}$  Y. 8, 24 (rt.  $\text{गच्छ}$ )

2nd Per. Sing.— $\text{गच्छामि}$  Y. 9, 26 (rt.  $\text{गच्छ}$ , Ved.  $\text{गच्छ}$  to be able, to have power).

3rd Per. Sing.— $\text{गच्छामि}$  Vend. 18, 38 (rt.  $\text{गच्छ}$  to tear);  $\text{गच्छामि}$ ...  $\text{च}$  Yt. 13, 13 (rt.  $\text{गच्छ}$  to smite).

**509. Potential Mood—Atmanepada.**

1st Per. Plu.— $\text{गच्छामि}$  (rt.  $\text{गच्छ}$ ) Y. 28, 5.

**Desiderative Verbs.**

**510.** The desiderative verb indicates, that the agent wishes or is about to perform the action or to undergo the state expressed by the root or the derivative base.\*

The base is formed by the reduplication of the root (according to the rules laid down at pp. 168-173) and by adding the syllable  $\text{सु}$  Sans.  $\text{च}$  (convertible to  $\text{सु}$  Sans.  $\text{च}$ ). Sanskrit strictly follows the same rule; e. g.;  $\text{बुध्य$  to wish to be (rt.  $\text{बुध्य}$  to be). In some instances, however, the intermediate  $\text{इ}$  is inserted before  $\text{च}$ ; e. g.,  $\text{विविचि}$  to wish to know (from  $\text{विद्}$  to know).

**511. Present Tense—Parasmaipada.**

3rd Per. Plu.— $\text{जीवामि}$  (rt.  $\text{जीव}$ , Sans.  $\text{जीव}$  to live).

**512. Present Tense—Atmanepada.**

2nd Per. Plu.— $\text{गच्छामि}$  Geld. (Y. 48, 7) you desire to hold fast (rt.  $\text{गच्छ}$ ).

Subjunc. 3rd Per. Sing.— $\text{गच्छामि}$  (rt.  $\text{गच्छ}$ , Ved.  $\text{गच्छ}$  to be brisk, to look about for);  $\text{गच्छामि}$  (rt.  $\text{गच्छ}$  to empty);  $\text{गच्छामि}$  (rt.  $\text{गच्छ}$  to kill).

\* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 186.

## Imperfect Tense—Atmanepada.

3rd Per. Sing.— $\text{पश्यन्ति}$  (rt.  $\text{पश्येत्}$  to see).

## 513. Imperative Mood—Atmanepada.

2nd Per. Sing.— $\text{पश्यतु}$  (rt.  $\text{पश्य}$  Ved.  $\text{पश्य}$ ).

## Denominatives or Nominal Verbs.

514. " Verbs are formed from nominal bases by adding to them the characteristic marks of the tenses and moods and the personal terminations, or more commonly, by deriving, with the help of some suffix, a verbal base from the nominal base, and by adding the characteristic marks of the tenses and moods and the personal terminations to the derivative verbal base formed in this manner. Thus from the nominal base  $\text{सभाम्}$  (an assembly) is formed  $\text{सभाम्बुध्वाति}$  (he calls for people to assemble); from the nominal base  $\text{हानिम्}$  (harm) is formed  $\text{हानिभुज्जिह्वी}$  (he or she does harm), &c. Verbs thus derived from nominal bases are called **denominatives** or **nominal verbs**; they generally convey the notion that a person or thing behaves or is like or treats a person or thing like that which is expressed by the nominal base.\* There are three classes of denominative verbs.

515. The first class comprises those which are formed from nominal bases without any special derivative suffix, by simply adding the personal terminations to the nominal base; e. g.,  $\text{सभाम्बुध्वाति}$  they patronise or protect (from  $\text{सभा}$  the head);  $\text{सभाम्बुध्वाति}$  he fights against (from  $\text{सभा}$  fight);  $\text{सभाम्बुध्वाति}$  subjunc. (from  $\text{सभा}$ ).

*Note.*—The denominative may also take a causal form, in which case it rejects the final  $\text{त्}$ ; e. g.,  $\text{सभाम्बुध्वाति}$  Vend. 5, 33. 34.

𑂣𑂣𑂣𑂣𑂣𑂣 he will parch (our meadows) with draught  
subjunc. (from 𑂣𑂣𑂣𑂣𑂣 draught; orig., 𑂣𑂣 + 𑂣𑂣, see  
para. 58).

𑂣𑂣𑂣𑂣𑂣𑂣 (Geld.) I shall hear (from 𑂣𑂣𑂣𑂣𑂣 obedience).  
The same form may be taken in the fut. imperat.

516. The second class of denominatives consists of those forms  
which add the suffix 𑂣 to the crude base of a noun, the final  
vowel of which is gunated; e. g., 𑂣𑂣𑂣𑂣𑂣𑂣 (from 𑂣𑂣𑂣𑂣𑂣);  
𑂣𑂣𑂣𑂣𑂣𑂣𑂣 Wester. (from 𑂣𑂣𑂣 birth; rt. 𑂣𑂣 to beget).

517. The denominatives of the third class subjoin 𑂣𑂣 to the  
nominal base, the final vowel of which is occasionally dropped;  
e. g., 𑂣𑂣𑂣𑂣𑂣𑂣𑂣 (from 𑂣𑂣𑂣𑂣 indebtedness, guilt);  
𑂣𑂣𑂣𑂣𑂣𑂣𑂣 (from 𑂣𑂣𑂣𑂣 नमस् veneration, adoration); -𑂣𑂣𑂣  
𑂣𑂣𑂣𑂣𑂣𑂣 (from 𑂣𑂣𑂣𑂣 asking); 𑂣𑂣𑂣𑂣𑂣𑂣𑂣 (from 𑂣𑂣𑂣  
a lord, a master); 𑂣𑂣𑂣𑂣𑂣𑂣𑂣, 𑂣𑂣𑂣𑂣𑂣𑂣𑂣, 𑂣𑂣𑂣𑂣𑂣𑂣𑂣  
𑂣𑂣𑂣𑂣𑂣𑂣𑂣 (from 𑂣𑂣𑂣𑂣 health); -𑂣𑂣𑂣𑂣𑂣𑂣  
𑂣𑂣𑂣𑂣𑂣𑂣𑂣 he calls for people to assemble (from 𑂣𑂣𑂣𑂣𑂣  
an assembly); 𑂣𑂣𑂣𑂣𑂣𑂣𑂣 (from 𑂣𑂣𑂣𑂣 nourishment);  
𑂣𑂣𑂣𑂣𑂣𑂣𑂣𑂣 (from 𑂣𑂣𑂣𑂣 a chariot); 𑂣𑂣𑂣𑂣𑂣𑂣𑂣𑂣  
(causal, from 𑂣𑂣𑂣𑂣 fat); 𑂣𑂣𑂣𑂣𑂣𑂣𑂣 Y. 53, 7 (from  
𑂣𑂣𑂣𑂣) ye bring forth (Mills); imperat. 2nd plu. Parasmai.

518. In Sanskrit denominatives are divided into five classes,  
two of which strictly follow the rules of the Avesta language; e. g.,  
𑂣𑂣𑂣𑂣𑂣 he acts like Kṛishṇa (from 𑂣𑂣𑂣); 𑂣𑂣𑂣𑂣𑂣 he undergoes pen-  
ance (from 𑂣𑂣𑂣). The remaining three classes subjoin 𑂣 or 𑂣𑂣,  
𑂣𑂣 or 𑂣𑂣𑂣, and 𑂣𑂣𑂣 (from 𑂣𑂣𑂣 to desire) respectively to the  
crude bases of nouns; e. g., 𑂣𑂣𑂣𑂣𑂣𑂣 I tell the truth (from 𑂣𑂣𑂣);

क्षीरस्यामि I desire milk (from क्षीर); पुत्रकाम्नादि he desires a son (from पुत्र), &c.

## Causal Verbs.

519. A causal form, inflected in the four conjugational tenses and moods of the three voices, may be derived from any root of the ten classes. "It conveys the notion that a person or thing causes or makes or orders another person or thing to perform the action or to undergo the state denoted by the root."\* It is employed not only to give a causal sense to a verb, but also an active meaning to a neuter verb. All verbs, primitive as well as derivative, admit of this modification.

520. The causal is formed by adding **आना** to the root, the vowel of which undergoes the same changes as a verb of the tenth class, *vide* p. 166; e. g., **आना** to make known (from the primitive verb **जान** to know); **आना** to cause to sit down (from the primitive verb **जान** to sit down); **आना** (from the derivative verb **जान**, rt. **जान** Sans. **जान** to hasten, to cross).

521. "The conjugation of the Causal agrees almost entirely with the conjugation of the roots of the tenth class; it differs from it mainly in this, that causal forms are derivative both in form and in meaning, and that they may be formed of all roots. The causal of roots of the tenth class generally does not differ from the simple verb."† E. g., **आना** Vend. 19, 27 (intransitive); **आना** Yt. 17, 54 (transitive or causal).

522. Sometimes, though rarely, the causal changes its radical vowel to its vṛiddhi form and substitutes **आना**, **आना** or **आना** (Sans. **पय**, **लय**) for **आना** (Sans. **अय**); e. g., **आना**

\* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 178.

† Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., pp. 178-179.





expressed by the root; *e. g.*, **ગ્રાહ** to be heated; **ગ્રાહ્ય** (inchoative base) to grow warm, to grow a little hot; see **ગ્રાહ્ય**, **ગ્રાહ** **જાય**. Similarly, **ગ** to go; incho. base **ગા**; see **ગા**, **ગા** **જાય**, **ગા** **જાય**, **ગા** **જાય**, &c.; **લ** to decrease, to wane; incho. base **લા**; see **લા** **જાય**; **છ** to wish; incho. base **ચા**; see **ચા** **જાય**; **ચ** (Y. 31, 4) pres. 1st sing. for **ચ** **જાય**, **ચ** **જાય** pres. partic. mas. nom. sing.

## Passive Voice.

### Conjugational Tenses and Moods in the Passive Voice.

525. Every root in every one of the ten classes may take a passive form, which is conjugated as an Atmanepada verb of the fourth class; in other words, the passive base is formed by adding **અ** to the root, and by conjugating this base in the Atmanepada according to the analogy of the Atmanepada of the fourth conjugational class. Final **ઈ** is gunated; *e. g.*, **ગા** **જાય** **જાય** (rt. **ગ**). Final **અ** is sometimes shortened; *e. g.*, **ગા** **જાય** **જાય** (rt. **અ**), Sans. नि-धा to lay down).

*Note.*—The same rule holds good in Sanskrit; *e. g.*, **दृश्य** to be seen (pass. verbal base from **दृश्** to see); with terminations, **दृश्ये** I am seen; **दृश्यसे**, **दृश्यते**, **अदृश्यत्**, **दृश्यताम्**, &c.

A few notable instances of these verbs in different tenses as found in the Avestaic writings are given below :—

### 526. Present Tense—Passive.

1st Per. Sing.—**ગા** **જાય** Y. 33, 7, I am heard (rt. **ગ**)

3rd Per. Sing.—**ગા** **જાય** **જાય** (rt. **ગ**); **ગા** **જાય** **જાય**,

\* Mark the change of **ઈ** to **ા**. Comp. Sans. क्रियते; rt. कृ to do.

ማሰጠኝ; ማሰጠኝልኝ (rt. ሰጥ-ል to conceal);  
ማሰጠኝልኝ, ማሰጠኝልኝ... (rt. ሰጥ-ል).

3rd Per. Plu.—\*ማሰጠኝልኝ (rt. ሰጥ); ማሰጠኝልኝ,  
ማሰጠኝልኝ, ማሰጠኝልኝ

### 527. Present Subjunctive—Passive.

3rd Per. Sing.—ማሰጠኝ Y. 11, 6 (rt. ሰጥ). Mark the lengthening of the radical vowel and the dropping of ሰ.

3rd Per. Plu.—ማሰጠኝልኝ, ማሰጠኝልኝ; -ሰጠኝልኝ  
ማሰጥ, ማሰጠኝልኝ, ማሰጠኝልኝ

### 528 Imperfect Tense—Passive.

2nd Per. Sing.—ማሰጠኝልኝ (rt. ሰጥ)

3rd Per. Sing.—ማሰጠኝልኝ (rt. ሰጥ); ሰጠኝልኝ (Yt. 13, 91) it was heard round about; ሰጠኝልኝ (for ሰጠኝልኝ) it would be accepted (Darmes.).

3rd Per. Dual.—ማሰጠኝልኝ Y. 9, 10 (rt. ሰጥ)

### 529. Imperative Mood—Passive.

3rd Per. Sing.—ሰጠኝልኝ (Y. 48, 7) let the Wrath-demon of rapine be cast down (Mills); (rt. ሰጥ)

### 530. Potential Mood—Passive.

3rd Per. Sing.—ማሰጠኝልኝ Vend. 16, 2 (dry dust), should be strewn (rt. ሰጥ नि-धा).

**Observation.**—Rt. ሰጥ (अण् to beget) rejects its final nasal in all forms except in ሰጠኝልኝ in which ሰ is dropped.

\* Mark the change of ሰጥ to ሰጥ. Comp. Sans. किरते; rt. कृ do.

## Non-conjugational Tenses and Moods in the Passive Voice.

### The Aorist.

**531.** The 3rd Per. Sing. of the Aorist Passive is formed by adding ३ (Sans. इ) to any root, the vowel of which is optionally changed to its guṇa or vṛiddhi equivalent; the augment ५, which in Sanskrit is always prefixed to the root, is rarely seen in the Avesta texts; e. g. ५५५५५५, ५५५५५५ (rt. ५५५); ५५५५५५ (rt. ५५५); ५५५५५५ (Y. 32, 14) it has been said (rt. ५५५); ५५५५५५ (rt. ५५५ to inform, to know); ५५५५५५ (rt. ५५५); ५५५५५५ (rt. ५५५).—Mark ५५५५५५ Y. 51, 15, it would be given (from ५५५५५५ rt. ५५५)—Professor Justi.

Comp. Sans. अनिन्दि (rt. निन्दि to censure); असेवि (rt. सेवि to serve, to honour); अतोदि (rt. तुदि to strike); अलावि (rt. लू, to cut), &c.

**532.** The forms of the remaining persons of the Aorist Passive are very rare. They do not as in Sanskrit differ from the same forms of the Atmanepada. E. g.

2nd Per. Plu.—५५५५५५ lit., you were heard; you became famous. Mark the augment ५—a rare characteristic, though common in Sanskrit. Comp. Sans. अबोधिसि (sibilant aorist) I knew (Atmane.); I was known (Passive); rt. बुध् to know.

### The Reduplicated Perfect—Passive.

**533.** The Reduplicated Perfect of the Passive, in Avesta as well as in Sanskrit, is formed from the same roots and in the same manner as the Reduplicated Perfect of the Atmanepada. E. g.

1st Per. Sing.—५५५५५५ (rt. ५५५); ५५५५५५ I have been known (rt. ५५५)

3rd Per. Sing.—५५५५५५ it has been spoken (rt. ५५५);

ॐ (Y. 29, 4) it has been fulfilled (rt. ॐ). Comp. Sans. सुनुदे (rt. सुद् to strike); निनिन्दे (rt. निन्द् to censure), &c.

### The Simple Future—Passive.

534. The formation of the Simple Future of the Passive, both in Sanskrit and Avesta, does not differ from the formation of the same forms of the Atmanepada. *E. g.*

3rd Per. Sing.—ॐ (Y. 29, 4) it shall be fulfilled (rt. ॐ); ॐ (Y. 19, 10) it shall be spoken (rt. ॐ). Comp. Sans. बोधिष्ये I shall know (Atmane.); I shall be known (Passive).

### Compound Verbs.

535. Compound verbs are formed—

(1) By affixing ॐ or ॐ to roots. These optionally insert ॐ or ॐ before the personal terminations, and are generally inflected in the four conjugational tenses and moods; *e. g.*, ॐ (from ॐ + ॐ to cleanse, to purify); ॐ (from ॐ + ॐ to harden); ॐ caus. (from ॐ + ॐ to be lulled to sleep); ॐ (from ॐ + ॐ to stamp on the ground); ॐ (from ॐ + ॐ to have mercy); ॐ imperat. 2 plu. Atmane. (= ॐ + ॐ + \* ॐ + ॐ, from ॐ + ॐ to heed, to direct the mind to).

Mark ॐ Geld. (Y. 45, 1) imperat. 2 plu. Atmane. (ponder ye, heed ye).

(2) By compounding a noun or an adjective, or both, to a verbal form; *e. g.*, ॐ Geld. (Y. 53, 3) act with

\* ॐ is euphonically inserted without affecting the meaning.



Rt. **မေ့** (to remember) 3rd cl.; special weak base, **မေ့လေ**; partic. **မေ့မလေ**; similarly, **မေ့လေလေ**; rt. **မရဘ** to stand; see **မရလေ...ဘ** nom. sing. mas. (Yt. 1, 17).

Rt. **မေ့** (to beseech) 4th cl.; unchangeable special base, **မေ့လေ**; partic. **မေ့မလေ** (see **မေ့မလေ** Yt. 5, 53).

Rt. **သ** (to select) 5th cl.; special weak base, **သလေ**; partic. **သမလေ**; similarly, **သမလေ** (rt. **သ**).

Rt. **မေး** (to ask) 6th cl.; unchangeable special base, **မေးလေ**; partic. **မေးမလေ** (see **မေးမလေ** Y. 51; 5).

Rt. **\*ရှာ** (to find) 7th cl.; special weak base, **ရှာလေ**; partic. **ရှာမလေ**

Comp. Sans. participles **भवत्** (rt. **भू** 1st cl.); **ईष्यत्** (rt. **दि** 4th cl.); **वृत्** (rt. **वृ** 6th cl.); **सुन्वत्** (rt. **सु** 5th cl.), &c.

### Derivative Forms of the Same.

537. Intensive:—**မေ့မလေလေ** mas. nom. plu. (rt. **မေ့** to wound); **မေ့မလေ** (Geld.) mas. acc. sing. (rt. **မေ့** to pass over); **မေ့မလေ** mas. acc. sing. (rt. **မေ့** to watch).

538. Desiderative:—**မေ့မလေ** mas. nom. sing. (from **မေ့** to satisfy).

539. Denominative:—**မေ့မလေ** see Yt. 5, 130 (in **မေ့မလေ**—**မေ့မလေ**; **မေ့မလေ** flashing, sharp); **မေ့မလေ** fem. gen. sing. (from **မေ့** sleet).

540. Causal:—**မေ့မလေ** abl. plu. (rt. **မေ့**).

\* See **သမလေ** (pres. 3 sing. Parasmai.; rt. **သ** Vend. 7, 78).





𑖦𑖧𑖫𑖱𑖳𑖴; (also, 𑖦𑖧𑖫𑖱𑖳𑖴 see Y. 10, 6). Mark 𑖦𑖧𑖫𑖱𑖳𑖴 Frag. IX, 1; also 𑖦𑖧𑖫𑖱𑖳𑖴 Yt. 21, 4. 𑖦𑖧𑖫𑖱𑖳𑖴 Y. 71, 16 (rt. 𑖦𑖧𑖫𑖱𑖳𑖴 2nd cl.); 𑖦𑖧𑖫𑖱𑖳𑖴 (Vend. 3, 25), 𑖦𑖧𑖫𑖱𑖳𑖴 (Yt. 14, 31); rt. 𑖦𑖧𑖫𑖱𑖳𑖴 (to lie down) 2nd cl.

Rt. 𑖦𑖧𑖫𑖱𑖳𑖴 3rd cl.; special weak base, 𑖦𑖧𑖫𑖱𑖳𑖴; partic. 𑖦𑖧𑖫𑖱𑖳𑖴; 𑖦𑖧𑖫𑖱𑖳𑖴 (for 𑖦𑖧𑖫𑖱𑖳𑖴); rt. 𑖦𑖧𑖫𑖱𑖳𑖴 (to propitiate) 3rd cl.

Mark 𑖦𑖧𑖫𑖱𑖳𑖴; rt. 𑖦𑖧𑖫𑖱𑖳𑖴 (to stand) 3rd cl. When the special weak base of verbs of the third class ends in 𑖦, 𑖦𑖧𑖫𑖱𑖳𑖴 is, in most cases, substituted for 𑖦𑖧𑖫𑖱𑖳𑖴.

Rt. 𑖦𑖧𑖫𑖱𑖳𑖴 (to seek for, to beseech) 4th cl.; unchangeable special base, 𑖦𑖧𑖫𑖱𑖳𑖴; partic. 𑖦𑖧𑖫𑖱𑖳𑖴; 𑖦𑖧𑖫𑖱𑖳𑖴 (orig., 𑖦𑖧𑖫𑖱𑖳𑖴); rt. 𑖦𑖧𑖫𑖱𑖳𑖴 (to think) 4th cl.

Rt. 𑖦𑖧𑖫𑖱𑖳𑖴 (to express the Hom juice) 5th cl.; special weak base, 𑖦𑖧𑖫𑖱𑖳𑖴; partic. 𑖦𑖧𑖫𑖱𑖳𑖴 see Visp. 9, 3.

Rt. 𑖦𑖧𑖫𑖱𑖳𑖴 (to ask) 6th cl.; unchangeable special base, 𑖦𑖧𑖫𑖱𑖳𑖴; partic. 𑖦𑖧𑖫𑖱𑖳𑖴.

Exception :—𑖦𑖧𑖫𑖱𑖳𑖴 (rt. 𑖦𑖧𑖫𑖱𑖳𑖴 6th cl.).

Rt. 𑖦𑖧𑖫𑖱𑖳𑖴 (to praise) 9th cl.; unchangeable special base, 𑖦𑖧𑖫𑖱𑖳𑖴; partic. 𑖦𑖧𑖫𑖱𑖳𑖴.—Comp. Sans. participles 𑖦𑖧𑖫𑖱𑖳𑖴 (rt. 𑖦𑖧𑖫𑖱𑖳𑖴 1st cl.); 𑖦𑖧𑖫𑖱𑖳𑖴 (rt. 𑖦𑖧𑖫𑖱𑖳𑖴 4th cl.); 𑖦𑖧𑖫𑖱𑖳𑖴 (rt. 𑖦𑖧𑖫𑖱𑖳𑖴 5th cl.), &c.

### Derivative Forms of the Same:—

542. Intensive:—𑖦𑖧𑖫𑖱𑖳𑖴 (Geld.) nom. plu. (rt. 𑖦𑖧𑖫𑖱𑖳𑖴).

543. Desiderative:—𑖦𑖧𑖫𑖱𑖳𑖴 (Geld.) 𑖦𑖧𑖫𑖱𑖳𑖴 (Wester.) mas. nom. sing. (rt. 𑖦𑖧𑖫𑖱𑖳𑖴); 𑖦𑖧𑖫𑖱𑖳𑖴 (Wester.) 𑖦𑖧𑖫𑖱𑖳𑖴 (Geld.) fem. nom. plu. (rt. 𑖦𑖧𑖫𑖱𑖳𑖴) Yt. 13, 49. 73.

545. Causal:—ḥaṣṣa gen. sing. (rt. ḥaṣ);  
ḥaṣṣim gen. sing. (rt. ḥaṣ); ḥaṣṣu acc. plu. (rt. ḥaṣ).  
ḥaṣṣim nom. plu. (rt. ḥaṣ).

*Note.*—The present participle of the Atmanepada is declined after **അഭ്യസ്ത** ( p. 65 ) if the participle be masculine, and **അഭ്യസ്ത** ( p. 71 ), if the same be neuter. The feminine base is formed by lengthening the final **ഃ**; e. g., **അഭ്യസ്തഃ**, fem. base **അഭ്യസ്തഃ**; it is declined like **അഭ്യസ്ത** (p. 72).

546. The participle of the present passive, in Avesta and Sanskrit, is formed by the addition of the suffix **मान**, Sans. **मान** (convertible to **माण**) to the passive base in **दा**, Sans. **य**; in some instances, **मान** changes its preceding **दा** to **य**; e. g., **यामा** (orig., **यामादा**) who or what is besought for; **यामा** who is awakened. Mark **यामा** (rt. **यामा**, **यामा** ह्) who is not deceived. Comp. Sans. **तुयमान** (rt. **तु** to strike); **श्रूयमान** (rt. **श्रू** to hear), &c. The feminine base is formed by lengthening the final vowel; e. g., **यामा**, fem. base **यामा**.

547. The participle of the simple future in the Parasmaipada is formed by suffixing **सुन्दस्य** (changeable to **सुन्दस्य**),



lengthened; e. g., كَلِمَاتٌ, مَعْرِفَةٌ knowing (rt. كَلَفَ); رَغْبَةٌ desiring (rt. رَغِبَ); عِطَاءٌ giving (rt. عَدَا), &c. These forms are, in most cases, used participially.

*Note.*—The feminine base of this participle is formed by suffixing **ະ** to the weakest base; e. g., weakest base **ທູ້ບະ**; fem. base **ະທູ້ບະ**. Similarly, **ະທູ້ເຊຍ** (rt. **ເຊຍ**). It is declined like **ະນາມ** (see p. 82).

### Perfect Participle—Atmanepada.

549. The perfect participle *Atmanepada* is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix *अत्* (Sans. आत्); in other words, it is formed with the suffix *अत्* which is added to the weak base of the reduplicated perfect; in some rare cases the suffix *अत्* is shortened to *अ*; e. g., *आत्मानोऽस्मिन्* (from *आत्मानोऽस्मिन्* 3rd per. plu. perf. *Atmane.*). Similarly, *आत्मानोऽस्मिन्*, *आत्मानोऽस्मिन्* Wester, *आत्मानोऽस्मिन्*; Geld.; (rt. *आ* to hold); *आत्मानोऽस्मिन्* (orig., *आत्मानोऽस्मिन्*; rt. *आ*); *आत्मानोऽस्मिन्* (rt. *आ* सन् to honour); *आत्मानोऽस्मिन्* (rt. *आ*). Comp. Sans. *इहान* (rt. *इ* to give); *निन्वान* (rt. *नी* to lead). The feminine base is formed by lengthening the final vowel.

### Past Participle—Passive.

- 550. The past participle passive, otherwise called the participle of the perfect of the passive voice, is formed, in Avesta and in Sanskrit, by suffixing  $\text{—त}$  directly to the root ; *e. g.*,  $\text{—दत्त}$  done (rt.  $\text{द}$ ),  $\text{—कृत}$ . Similarly,  $\text{—श्रुत}$  praised,  $\text{—मृत}$ , (also  $\text{—मृत्}$ , - see p. 37)  $\text{—मृत}$  dead ;  $\text{—असित}$  (orig.,  $\text{—अस + त}$ ) sat down. Comp. Sans. जित, नीत, बात, &c.



555. When a final sibilant is preceded by  $\text{ऐ}$ , the latter is changed to its guṇa equivalent and the former to  $\text{उ}$ ; e.g.,  $\text{अनुदलितः}$  struck, rubbed (rt.  $\text{दलितः}$ );  $\text{अनुदलितः}$  sown (rt.  $\text{दलितः}$ );  $\text{अनुदलितः}$  asked (rt.  $\text{दलितः}$ ).

556. A final unaspirate guttural or palatal is changed to  $\text{उ}$  before the participial suffix  $\text{अन्}$ ; e.g.,  $\text{अनुदलितः}$  formed, moulded (rt.  $\text{दलितः}$ );  $\text{अनुदलितः}$  said (rt.  $\text{दलितः}$ );  $\text{अनुदलितः}$  smitten (rt.  $\text{दलितः}$ );  $\text{अनुदलितः}$  (rt.  $\text{दलितः}$ ).

557. In several instances  $\text{अ}$  or  $\text{अन्}$  is substituted for  $\text{अन्}$ ; e.g.,  $\text{अनुदलितः}$  lessened, wanting (rt.  $\text{दलितः}$ );  $\text{अनुदलितः}$ , पूर्ण full of, filled up (rt.  $\text{दलितः}$ );  $\text{अनुदलितः}$  =  $\text{अनुदलितः}$  in a state causing shame (lit.), naked; rt. Sans.  $\text{नङ्}$   $\text{दलितः}$  (orig.,  $\text{दलितः}$ ) to be ashamed.  $\text{अनुदलितः}$ , क्षीण exhausted, feeble (rt.  $\text{अनुदलितः}$  क्षी).—Mark the change of the radical  $\text{अ}$  to  $\text{अन्}$

$\text{अनुदलितः}$  obtained (rt.  $\text{दलितः}$ , Ved.  $\text{नङ्}$ );  $\text{अनुदलितः}$  hoarded up, bound (rt.  $\text{अनुदलितः}$  Saus. प्रति-हन्);  $\text{अनुदलितः}$  respected (orig.,  $\text{अनुदलितः}$ ; from  $\text{अन्}$  +  $\text{दलितः}$  +  $\text{अन्}$ );  $\text{अनुदलितः}$  honoured, great (rt.  $\text{दलितः}$  Sans. मह् to honour);  $\text{अनुदलितः}$  green-coloured (rt.  $\text{दलितः}$ );  $\text{अनुदलितः}$ , पतित fallen (rt.  $\text{दलितः}$  पत);  $\text{अनुदलितः}$  redoubted (rt.  $\text{दलितः}$ ). Sometimes, the radical  $\text{अ}$  is changed to  $\text{अन्}$ ; e.g.,  $\text{अनुदलितः}$ , मित meted, moderated (rt.  $\text{दलितः}$ , मा to measure).

558. In several instances  $\text{अन्}$  or  $\text{अन्}$  is substituted for  $\text{अन्}$ ,

\*  $\text{अनुदलितः}$  ऐऐऐऐ ऐऐऐऐ (see Vend. 22, 5).

especially after sonants and vowels; e. g., **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** what is bound or strung (lit.), a nerve (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** to string); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** what is connected (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** to bind); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** what is given (lit.), a gift (orig., **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** + **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** (orig., **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** + **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**, **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** satisfied (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**, **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**, &c.

559. The roots **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** (to speak) and **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** (to weave) substitute 𑀧 for **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**; e. g., **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**, also **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** (orig., **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** + **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**; rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**). Comp. Sans. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** spoken (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**).

560. A few roots, in Avesta as well as in Sanskrit, do not form the past passive participle in **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** or **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**; its meaning, however, is expressed by certain adjectives derived from the roots; e. g., **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** emaciated (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** dried up (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** strengthened (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** hidden, secret (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**); \***𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** exalted, raised (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**, **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**). Sans. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** cooked, mature (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**).

561. Causal bases, in Avesta as in Sanskrit, form this participle by rejecting **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**, and inserting the intermediate 𑀧 before **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**; e. g., **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** caus. base of rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** to grow; past partic. pass. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**. Similarly, **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** (rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** to be white); **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** (orig., **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** + **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** + **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**). Comp. Sans. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** caus. base of rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** to know; past partic. pass. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**; **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** caus. base of rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** to do; past. partic. pass. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**.

562. In several instances, the suffix **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** is added to the root after lengthening its vowel without the intermediate 𑀧 or the characteristic **𑀧𑀸𑀓𑀭𑀸𑀢𑀺**; e. g., rt. **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** to hear; **𑀧𑀸𑀓𑀭𑀸𑀢𑀺** well-proclaimed

\* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 227.

(lit.), of high renown; rt.  $\text{ሄህ}$  to go;  $\text{ሄህጽ}$  flung (as in  $\text{ሄህጽ-ከፍላጽ ከሥልጣን}$  the stones flung from the arm Yt. 13, 72).  $\text{ሄህጽ}$  driven (as in  $\text{ሄህጽ-ከሥልጣን ፍላጽ}$  a cloud driven away by the wind Y. 9, 32). The feminine base of this participle is formed by lengthening the final vowel; e. g.,  $\text{ሄህ፡፡}$ , fem. base  $\text{ሄህ፡፡}$ ; it is declined like  $\text{ሄህ፡፡}$  (vide p. 72).

### Past Participle—Active.

563. A past active participle is derived from the past passive participle in  $\text{ሄህ ነ}$  (or  $\text{ሄህ ነ}$ ) by the addition of the suffix  $\text{ሄህ፡፡}$ ; e. g., rt.  $\text{ሄህ፡፡}$  to work; past pass. partic.  $\text{ሄህ፡፡}$ ;  $\text{ሄህ፡፡ሄህ፡፡}$  one who has worked ( $\text{ሄህ፡፡ሄህ፡፡ሄህ፡፡}$  Yt. 13, 26); similarly,  $\text{ሄህ፡፡ሄህ፡፡}$  (orig.,  $\text{ሄህ፡፡ሄህ፡፡}$   $\text{ሄህ፡፡}$  +  $\text{ሄህ፡፡}$ ; see Y. 9, 30);  $\text{ሄህ፡፡ሄህ፡፡ሄህ፡፡}$  (from  $\text{ሄህ፡፡ሄህ፡፡}$   $\text{ሄህ፡፡}$ ); rt.  $\text{ሄህ፡፡}$  to become propitious; past pass. partic.  $\text{ሄህ፡፡}$ ;  $\text{ሄህ፡፡ሄህ፡፡}$  one who has become propitious. Sometimes, the final  $\text{ሄህ፡፡}$  is shortened to  $\text{ሄህ፡፡}$  by the dropping of  $\text{ሄህ፡፡}$ ; e. g.,  $\text{ሄህ፡፡ሄህ፡፡}$ ,  $\text{ሄህ፡፡ሄህ፡፡}$ , &c. Comp. Sans.  $\text{कृतवत्}$  one who has done (from  $\text{कृत}$  past pass. partic.)  $\text{स्नातवत्}$  one who has bathed (from  $\text{स्नात}$  past pass. partic.). The feminine of this base is formed by the addition of  $\text{ሄህ፡፡}$ ; e. g.,  $\text{ሄህ፡፡ሄህ፡፡ሄህ፡፡}$ .

### The Gerund.

564. The gerund or verbal noun is generally formed by the addition of the suffix  $\text{ሄህ፡፡}$  (changeable to  $\text{ሄህ፡፡}$  after  $\text{ሄህ፡፡}$  and  $\text{ሄህ፡፡}$ ),  $\text{ሄህ፡፡}$  or  $\text{ሄህ፡፡}$  directly to the root, the vowel of which is generally gunated. This form has nearly the same signification as the Latin gerund in  $\text{ndum}$  like  $\text{amandum}$ ,  $\text{monendum}$ ,  $\text{regendum}$ ; e. g.,  $\text{ሄህ፡፡ሄህ፡፡}$  proceeding (rt.  $\text{ሄህ፡፡ሄህ፡፡}$ ),



smiting (rt.  $\text{पुष्प-ल-}$ ), praising (rt.  $\text{पुष्प-}$ ).  $\text{पुष्प-}$  blowing (lit.), wind (rt.  $\text{पुष्प-}$ ); befriending (rt.  $\text{पुष्प-}$ ), praising (rt.  $\text{पुष्प-}$ ); thinking (rt.  $\text{पुष्प-}$ ); knowledge (rt.  $\text{पुष्प-}$ ); receiving, accepting (rt.  $\text{पुष्प-}$ ); forsaking (rt.  $\text{पुष्प-}$ ). Compare the Sanskrit gerundial suffixes  $\text{त्वा}$ ,  $\text{व्य}$  and  $\text{य}$ ; e. g.,  $\text{नीत्वा}$  having led (rt.  $\text{नी}$ );  $\text{प्रस्तुव्य}$ ,  $\text{प्रभूय}$ , &c.

### Verbal Adjectives.

565. Verbal Adjectives are generally formed by suffixing  $\text{पुष्प-}$ ,  $\text{पुष्प-}$  (changeable to  $\text{पुष्प-}$ ,  $\text{पुष्प-}$  after  $\text{पु}$  and  $\text{प}$ ),  $\text{पुष्प-}$ ,  $\text{पुष्प-}$  or sometimes,  $\text{पुष्प-}$  or  $\text{पुष्प-}$  directly to the root, the vowel of which is, in most cases, gunated. These suffixes imply that the action, which the verb expresses, must be done, is allowed or deserves to be done. E. g.,  $\text{पुष्प-}$  worthy of propitiation (rt.  $\text{पुष्प-}$ );  $\text{पुष्प-}$  fit to carry (rt.  $\text{पुष्प-}$ );  $\text{पुष्प-}$  worthy of adoration (rt.  $\text{पुष्प-}$ );  $\text{पुष्प-}$  free from malice; \*  $\text{पुष्प-}$  what must or ought to be sung (rt.  $\text{पुष्प-}$ );  $\text{पुष्प-}$  with this Gâthâic word; see Y. 10, 19).  $\text{पुष्प-}$  (rt.  $\text{पुष्प-}$  कन to love);  $\text{पुष्प-}$  (rt.  $\text{पुष्प-}$  to be glad).  $\text{पुष्प-}$  worthy of adoration (rt.  $\text{पुष्प-}$ );  $\text{पुष्प-}$  daring (rt.  $\text{पुष्प-}$ );  $\text{पुष्प-}$  what ought to be spoken (in  $\text{पुष्प-}$ ,  $\text{पुष्प-}$  Vend. 10, 2);  $\text{पुष्प-}$  fit for cultivation (rt.  $\text{पुष्प-}$ );  $\text{पुष्प-}$  desirable (rt.  $\text{पुष्प-}$ );  $\text{पुष्प-}$

\* Comp. Sans. गेय (rt. गै to sing).



568. Causal Infinitive. — **לְהַכּוֹת** (from **הָכָה**, caus. base of rt. **כָּהַן** to wound); **לְשָׁמֵעַ** (from **שָׁמַע**, caus. base of rt. **שָׁמַע** to hear).

569. **Passive Infinitive:**—**يُجْعَلُ**; rt. **يُ** (Prof. Justi).

## Chapter IX.—Indeclinables.

**570.** The indeclinables comprise Adverbs, Prepositions, Conjunctions and Interjections.

## Adverbs.

Adverbs may be divided into three classes.

571. (1) Those that are formed from nouns substantive and adjective, and, in some rare cases, from participles; *e. g.*, နှစ်သက်စွာ, နှစ်သက်စွာ, နှစ်သက်စွာ, နှစ်သက်စွာ at one's will (orig., neut. acc. sing.); နှစ်သက်စွာ involuntarily (orig., neut. acc. sing.); နှစ်သက်စွာ long-delayed (adj. acc. sing.), နှစ်သက်စွာ (adj. acc. sing.), နှစ်သက်စွာ (adj. instr. sing.) openly, truly, surely; နှစ်သက်စွာ secretly (adj. acc. sing.); နှစ်သက်စွာ unawares, stealthily (neut. instr. sing.); နှစ်သက်စွာ clearly, visibly.

\* Comp. the final **यु** to the Ved. suffix से; e. g., बसे, (स. बह्  
to bear).

—**အသေ**, **အသေ** (Gâth.) ever (instr. sing.); **—အသေအသေ**  
**အသေ**, **အသေအသေ**, **အသေအသေ**—**အသေအသေ**, **အသေအသေ**  
**အသေ**, **အသေအသေ** **အသေအသေ** (Gâth.) for ever and ever (subs. dat.  
 sing.); **အသေအသေ**—**အသေအသေ** inwardly (abl. sing.); **—အသေအသေ**  
**အသေအသေ** from without (abl. sing.); **အသေအသေ** far from (adj. abl.  
 sing.). Comp. Sans. **इत्थत्**. **အသေအသေအသေ** in a short time  
 (abs. subs. loc. sing., from **အသေအသေအသေ**); **အသေအသေ** aright  
 (adj. nom. sing., from **အသေအသေ**); **အသေအသေ** wide, far (adj. acc.  
 neut. sing.) Yt. 8, 40. **အသေအသေ** not damped (lit.), dauntlessly  
 adj. nom. sing.).

**အသေအသေ** forthwith, as soon as (orig., pres. partic. Parasmai.;  
 rt. **အသေ** to follow); **အသေအသေ** dispersed (lit.), agast, dis-  
 mayed (past partic. nom. sing.). **အသေအသေ**, **အသေအသေ** (weakest  
 base from **အသေအသေ**) knowingly, intentionally.

572. (2) Pronominal Adverbs; i.e., Adverbs formed from pro-  
 nominal bases by adding certain suffixes, viz., **အသေ** **အသေ**, **အသေ**  
 denoting manner; **အသေ** **အသေ** motion to a place; **အသေ** **အသေ**, **အသေ** rest  
 in a place; **အသေ**, **အသေ** (Gâth.) **အသေ** time.

The pronominal bases, to which the aforesaid suffixes are added,  
 are **အသေ**, **အသေ**, **အသေ**, **အသေ**, **အသေ**, **အသေ** (demonstrat.) signifying  
 either this or that; **အသေ** (relat.) who, which; **အသေ**, **အသေ** (interrog.)  
 which? E. g.

573. Adverbs of Manner.—**အသေ**, **အသေအသေ** (Gâth.), **အသေ**,  
**အသေ** (Gâth.), **အသေအသေ** (also, **အသေအသေ**), **အသေ**, **အသေ** (orig., **အသေ** +

\* **အသေ** is originally **အသေ**; in certain cases **အသေ** is changed  
 to **အသေ**; e. g., **အသေ** nom. sing.; **အသေ** dat. and gen. sing.

यम्) in this manner, thus. Mark the compound form **यथा-विधानम्** (Geld.) Visp. 12, 4. For this to us (lit.).

**यथा-विधानम्**, **यथा-विधानम्** (Gâth.), **यथा-विधानम्**, **यथा-विधानम्** (Gâth.) यथा as, in which manner; **यथा-विधानम्**, <sup>1</sup> **यथा-विधानम्** (Gâth.) यथा-विधानम् Geld. Yt. 1, 26. **यथा-विधानम्** Y. 44, 20; **यथा-विधानम्** (Gâth.) कथम् in what manner, how? <sup>2</sup> **यथा-विधानम्** how? **यथा-विधानम्** how much?

#### 574. Adverbs of motion to a place :—

**यथा-विधानम्**, **यथा-विधानम्**, **यथा-विधानम्** <sup>3</sup> अत्र in this direction. **यथा-विधानम्** सत्रा in that direction. **यथा-विधानम्**, **यथा-विधानम्** (Gâth.) यत्र wherever. **यथा-विधानम्**, **यथा-विधानम्** (Gâth.) कुत्र where? in what direction? how?

#### 575. Adverbs of rest in a place :—

<sup>4</sup> **यथा-विधानम्**, <sup>5</sup> **यथा-विधानम्**, **यथा-विधानम्**, **यथा-विधानम्** (Gâth.), **यथा-विधानम्** Geld. Y. 44, 4. **यथा-विधानम्**, **यथा-विधानम्** अध, इह; इध (Ved.) here. <sup>6</sup> **यथा-विधानम्** there, in that place. <sup>7</sup> **यथा-विधानम्** wherever. **यथा-विधानम्** where? **यथा-विधानम्** to any

<sup>1</sup> It also means 'when, how much' (see Vend. 9, 8. 9; Vend. 15, 44); **यथा-विधानम्** anyway (Visp. 22, 2).

<sup>2</sup> It also means 'when, where' (see Vend. 5, 41; Vend. 13, 50).

<sup>3</sup> Mark **यथा-विधानम्** Yt. 10, 9 (from **यथा-विधानम्**, **यथा-विधानम्** this of the two).

<sup>4</sup> **यथा-विधानम्** अध sometimes signifies 'then, consequently' (see Vend. 20, 4).

<sup>5</sup> From the same are derived **यथा-विधानम्**, **यथा-विधानम्** here; **यथा-विधानम्** not here. Mark **यथा-विधानम्**, **यथा-विधानम्** (Gâth.).

<sup>6</sup> **यथा-विधानम्** सह with; generally used as the first member of a compound word; e. g., **यथा-विधानम्-यथा-विधानम्**, **यथा-विधानम्-यथा-विधानम्**, &c.

<sup>7</sup> **यथा-विधानम्**, **यथा-विधानम्** from whatever place.

place, anywhere; e. g., *येनैतन्मया* Y. 39, 2; *यत्र* (Gâth.) where? \**यत्र* क where?

**576. Adverbs of Time:**—*तदा* then, upon this. *तदा* सदा always. *तदा* यदा whenever; *तदा*; *तदा*, *तदा* (Gâth.) कदा when? *तदा* (Y. 44, 20) at any time, ever.

**577. (3) Adverbial Particles.** A list of them is given below:—

*दूरतः* (from *दूर*) far off. *दूरतः* Gâth. (orig., *दूर + दूर + तः*) henceforth, beforehand. *दूरतः*, *तदा* (Gâth.) अत्र above, on; *तदा* एव thus, in this manner; *तदा* *तदा* *तदा* in what manner? thus; *तदा*, *तदा*, *तदा* thus, thereupon; yea; verily; *तदा* (orig., *तदा*) then, thereupon. *तदा* then. *तदा* अन्तर in the midst, *तदा* अत्र far from; sometimes, *तदा* in the Gâthâ dialect (see Y. 32, 11). *तदा*, *तदा* (from *तदा* + *तदा*) backwards. *तदा* (= *तदा* + *तदा*) afterwards. *तदा* henceforth, from hence. *तदा* अत्र below, down; *तदा* (orig., *तदा*) अत्र further down. *तदा*, *तदा*, *तदा* अत्र thereupon, then. *तदा* here (Darmes.); *तदा* there (Darmes.); *तदा* soon, immediately. *तदा*, *तदा* (Gâth.) इति in this manner. *तदा* (Y. 43, 1) indeed; verily. Comp. Ved. व. *तदा* outside the door; *तदा* otherwise. *तदा*, *तदा* नु now, indeed, forsooth (Y. 59, 30; Y. 8, 5; Yt. 5, 89; Yt. 13, 145); *तदा* (Yt. 10, 69) not indeed; it is sometimes used as an emphatic particle; *तदा* न, Per. *तदा*, Lat. *nē* not (see Y. 44, 19).

\* Also signifies 'how, which?' (see Vend. 3, 40; Vend. 3, 1. 2. 4. 5); *तदा* in any place (Yt. 12, 22).

མཆོད་པོ་ (from མཆོད་+པོ་) not here; མཆོད་པོ་, མཆོད་པོ་, མཆོད་པོ་  
 not, no. མཆོད་པོ་ (orig., མཆོད་པོ་-པོ་) from without. མཆོད་པོ་  
 མཆོད་པོ་ outwardly. མཆོད་པོ་ མཆོད་པོ་ མཆོད་པོ་, མཆོད་པོ་, མཆོད་པོ་, Lat. *nunc*, now.  
 མཆོད་པོ་, མཆོད་པོ་ (from མཆོད་པོ་) now; མཆོད་པོ་, མཆོད་པོ་, མཆོད་པོ་, མཆོད་པོ་,  
 མཆོད་པོ་ (see Yt. 5, 50. 63; Yt. 8, 15). མཆོད་པོ་ མཆོད་པོ་, Gr. *peri*, all  
 round, completely. མཆོད་པོ་ (orig., མཆོད་པོ་ + མཆོད་པོ་ + མཆོད་པོ་)  
 beforehand (Mills). མཆོད་པོ་ མཆོད་པོ་ མཆོད་པོ་ at first, before. མཆོད་པོ་  
 མཆོད་པོ་ at first. མཆོད་པོ་ previously, before; མཆོད་པོ་ མཆོད་པོ་  
 མཆོད་པོ་ just as before. མཆོད་པོ་ (from མཆོད་པོ་ + མཆོད་པོ་)  
 backwards. མཆོད་པོ་, མཆོད་པོ་ མཆོད་པོ་ མཆོད་པོ་ afterwards, behind.  
 མཆོད་པོ་ (from མཆོད་པོ་, མཆོད་པོ་ end) outside, sideways. མཆོད་པོ་  
 མཆོད་པོ་, མཆོད་པོ་, མཆོད་པོ་ forward, in front, outside. Comp. Sans.  
 མཆོད་པོ་ མཆོད་པོ་ (= མཆོད་པོ་ + མཆོད་པོ་) certainly. མཆོད་པོ་, མཆོད་པོ་, མཆོད་པོ་  
 surely, always; མཆོད་པོ་ (super.) most certainly.

མཆོད་པོ་ a prohibitive particle, meaning 'no'; generally used with  
 the imperative, the benedictive and the potential; e. g., མཆོད་པོ་... མཆོད་པོ་  
 མཆོད་པོ་, མཆོད་པོ་ མཆོད་པོ་... མཆོད་པོ་, མཆོད་པོ་... མཆོད་པོ་. As the first member  
 of a compound, it is shortened to མཆོད་པོ་; e. g., མཆོད་པོ་ མཆོད་པོ་,  
 མཆོད་པོ་ མཆོད་པོ་, མཆོད་པོ་ མཆོད་པོ་, མཆོད་པོ་ མཆོད་པོ་, མཆོད་པོ་ མཆོད་པོ་,  
 (orig., མཆོད་པོ་ མཆོད་པོ་, མཆོད་པོ་ མཆོད་པོ་, &c.) see Yt. 5, 92. མཆོད་པོ་  
 (orig., མཆོད་པོ་ + མཆོད་པོ་) not here. མཆོད་པོ་ (very rarely used) not;  
 མཆོད་པོ་ མཆོད་པོ་ not indeed; e. g., མཆོད་པོ་ མཆོད་པོ་... མཆོད་པོ་ Yt. 10, 69.

མཆོད་པོ་ མཆོད་པོ་, མཆོད་པོ་ quickly, instantly. མཆོད་པོ་ མཆོད་པོ་, མཆོད་པོ་  
 when; མཆོད་པོ་ (Gāth.) ever, always. མཆོད་པོ་ མཆོད་པོ་

(Geld. Yt. 8, 38), *as long as, until*. *ever, continually* (rt. *to remain, to continue*). *equally, alike; exactly, just; just as before*.

## Prepositions.

578. Prepositions, which serve to determine more precisely the sense of the cases, are used with the inflected forms of nouns and pronouns (except the nom. and the voc.), and mostly precede them.

### List of Prepositions.

*from, after, around, on, to, up to, near to*. *on, about, for, concerning*. *round about, from every side, near*. *(from)* *compara. of* *beneath, under*. *on; e. g., on a bed* (Vend. 18, 26). *an agreeable to, after*. *(Gâth.) अन्तर اندر between, under, in the midst of; e. g., Vend. 1, 8.* *far from, away from, e. g., apart from the former two* (see Vend. 15, 48). *(Geld.), (Gâth.) अव towards, near, down, off. (from) towards, near, up to. आ † near, towards, up to, at. close to, near. (Gâth.) उपा towards, near, by, to. Geld. (Yt. 13, 146) indeed to us.*

\* Also in compound forms; e. g., *in joy*.

† E. g., *in joy*.



عَلَى over, above, عَلَى over, through, across.

• १३०७ प्रति opposite to, against, facing, on, towards, from, in  
conformity to, compared with, for, in exchange of. १३०८

about, far from, except. **परा** पर, परा by, near, before, back.

بَدَل (from بَدَلَ) before, in exchange of, for.

ညီညီမမ (=ညီ+မမ) before. မိမိမိမိမိ (from မိမိမိမိ)  
 မိမိမိမိမိ after, from behind. မိမိမိမိမိ မိမိမိမိမိ behind, after. မိမိမိမိမိ  
 behind.

၂၁၆, ၂၁၆ **အတူ** along with, together with. **အဘယ** အဘ  
 from, for ; *e. g.*, **အဘယ** **အဘ** **အဘ** the son for his father,

زیر = below (ازیر, orig.);   
 = above (ازیر, orig.);   
 جز = except, different, from.

—सह सह with, accompanied with.

### 579. Conjunctions.

ॐ, ॐ (Gāth.) ॐ also, even, moreover, though, however;  
 ॐ ॐ even so much. ॐ ॐ on the contrary.

**५३७, ५३८** (Gāth.) आत् but; **५३९** (Yt. 8, 48) आदि et cetera,  
others, the like. **५४०, ५४१** (Gāth.), उत also, and.

and ; it is an inseparable copulative particle, and is always subjoined to the word to which it belongs. When two or more words are to be joined, it is, in most cases, affixed at the end of each word; e.g.,

[illegible]







In some instances,  $\text{خ}$  is a substitute for  $\text{ن}$ , before adjectives beginning with  $\text{ب}$ ; e. g.  $\text{نوبخت}$  (=...+ $\text{ن}$ ) not working;  $\text{نوبخت}$  (=...+ $\text{ن}$ ) not knowing;  $\text{نوبخت}$  (=...+ $\text{ن}$ ) having no family or household;  $\text{نوبخت}$  (=...+ $\text{ن}$ ) sleeping lightly.

Exceptions— $\text{نوبخت}$ ,  $\text{نوبخت}$ ,  $\text{نوبخت}$ ,  $\text{نوبخت}$ .

Note 1.— $\text{ن}$  is used before consonants, and  $\text{م}$  before vowels; e. g.,  $\text{نوبخت}$ ,  $\text{نوبخت}$ . Sometimes, though seldom,  $\text{ن}$  is substituted for  $\text{م}$ ; e. g.,  $\text{نوبخت}$  (orig.,  $\text{نوبخت} + \text{م}$ ).

Note 2.— $\text{ن}$  (an abridged form of  $\text{نوبخت}$ ) is prefixed before  $\text{نوبخت}$  (any one), and  $\text{نوبخت}$  (here); e. g.,  $\text{نوبخت}$  (nom. sing.),  $\text{نوبخت}$  (acc. sing.) no one;  $\text{نوبخت}$  not here.

$\text{نوبخت}$  back; probably an abridged, though rare, form of  $\text{نوبخت}$ ; e. g.,  $\text{نوبخت}$  to bring back.

$\text{نوبخت}$   $\text{نوبخت}$  full of, around, in the midst of, behind, near to, in, on; e. g.,  $\text{نوبخت}$ ,  $\text{نوبخت}$ ,  $\text{نوبخت}$  (=  $\text{نوبخت} + \text{نوبخت}$ );  $\text{نوبخت}$ . Sometimes  $\text{نوبخت}$  is substituted for  $\text{نوبخت}$ ; e. g.,  $\text{نوبخت}$  (=  $\text{نوبخت} + \text{نوبخت} + \text{نوبخت}$ );  $\text{نوبخت}$  (+  $\text{نوبخت}$ );  $\text{نوبخت}$  (rt.  $\text{نوبخت}$  to blow away);  $\text{نوبخت}$  aor. pass. 3 sing. (rt.  $\text{نوبخت}$  to inform). Comp.

Per.  $\text{نوبخت}$  in  $\text{نوبخت}$  (Av.  $\text{نوبخت}$ )

$\text{نوبخت}$ ,  $\text{نوبخت}$  (Gith.)  $\text{نوبخت}$  above, on high, towards, upon, around; largely, much; e. g.,  $\text{نوبخت}$   $\text{نوبخت}$  to shine on high;  $\text{نوبخت}$  to overpower;  $\text{نوبخت}$  to go towards or towards;  $\text{نوبخت}$  is changed to  $\text{نوبخت}$ .

—*Comp. Sans.* *अभिमान, अभिमान.*

॥ अनु after, along, according to; e. g., ॥*अनु* to think after; ॥*अनु* to speak after; ॥*अनु* to act after; ॥*अनु* see Yt. 5, 18).—*Comp. Sans.* अनुक्रम, अनुकार.

॥*अनु* अन्तर inter (Lat.) between; e. g., ॥*अनु* to stand between; ॥*अनु* Sans. अन्तर-च to move in the midst. ॥*अनु* अप away, off, far from, implying 'negation, privation'; e. g., ॥*अनु*, ॥*अनु*, ॥*अनु*, ॥*अनु*, ॥*अनु*, ॥*अनु*, ॥*अनु*.—*Comp. Sans.* अप-गम्, अपकार.

॥*अनु*, ॥*अनु* अव near, by, down, away, off, towards, implying 'privation, error'; e. g., ॥*अनु*, ॥*अनु*; ॥*अनु* to carry off; ॥*अनु*, ॥*अनु* to cut off. ॥*अनु* to decrease (from ॥*अनु* रुह् to grow); ॥*अनु* to wither (from ॥*अनु* नीव् to grow corpulent or fat). ॥*अनु*, in some rare instances, implies 'opposed to'; e. g., ॥*अनु* opposed to Mithra, i. e., the foe of Mithra.

॥*अनु*, ॥*अनु*, ॥*अनु* sufficiently, abundantly; e. g., ॥*अनु* (orig., ॥*अनु* + ॥*अनु*); ॥*अनु*, ॥*अनु*.

॥*अनु* आ, Per. 1 towards, to, at, near, by; e. g., ॥*अनु* Sans. ॥*अनु* to approach; ॥*अनु* to bring. Sometimes, though rarely, ॥*अनु* is substituted for ॥*अनु*; e. g., ॥*अनु* (for ॥*अनु*; rt. ॥*अनु*); ॥*अनु* (rt. ॥*अनु* to come); ॥*अनु* (rt. ॥*अनु*); ॥*अनु* (rt. ॥*अनु*); ॥*अनु* (orig., ॥*अनु* + ॥*अनु*; rt. ॥*अनु* to ॥*अनु*, to receive).

**တရား** towards, near, by; e.g., **(၁) တရား၊ သာသနာ**.

०५७), ०५७) (Gâth.) उप on, near, under, into; e. g., ०५७-०५७)  
 Sans. उप-गन्; ०५७०५७) (= ०५७ + ०५७ + ०५७)

ॐ, उ on high, upward, loudly, out, out of, wanting,  
exclusive of; e. g., उ Sans. उ-इ to go up, to rise; ॐ॒॑,  
उ॒॑, ॐ॒॑, ॐ॒॑, ॐ॒॑, ॐ॒॑, ॐ॒॑.

၂၂၁၈, ၂၂၁၉ (Gâth.) တြိရပ်, Trans. (Lat.) over, cross, awry,  
 evil, opposite; *e. g.*, ၂၂၁၈-၂၂၁၉, ၂၂၁၉-၂၂၁၈ (Gâth.) evil  
 mind; ၂၂၁၉-၂၂၁၈, ၂၂၁၉-၂၂၁၈, ၂၂၁၉-၂၂၁၈ to hold in deri-  
 sion, to despise (*vide* ၂၂၁၈-၂၂၁၉, ၂၂၁၉-၂၂၁၈ Y.  
 45, 11).

دشمن, دشمن, دُشمن, دُش, دُش, دُش bad, evil, contemptible; e.g.,  
دشمن-دشمن, دشمنان, دشمنی, دشمنی, دشمنی  
 دشمن evil-minded (lit.), an enemy; دشنام = دشمن + نام ill-  
 name. Mark دشمنان (Y. 48, 5) evil monarchs.

In some rare instances, **و** is changed to its *guṇa* equivalent **و** (orig., **و**); e.g., **و**, **و**. It should be observed that **و** and **و** are used before vowels, semi-vowels and sonants; before hard letters, **و** and **و** are prefixed. Exceptions:—**و**, **و**.

د} नि downward, backward, far from, out of, implying 'negation, deprived of'; e. g., {د-ود} to dig, {د-نهادن} to put down, {د-آفرین} to sadden (د-آفرین to gladden); {د-آفرین} = نفرین (praise). Before د, {د} is changed to {د-}; e. g., {د-نشین} to sit down; {د-محافظ} a protector.







—**સહ** together, accompanied with, united; e. g., —**સહ**  
**સહ**, —**સહ**—**સહ**

**સ** good, well, beautifully, much, properly; e. g., —**સ**,  
**સ**, —**સ**. Sometimes, **સ** is changed to **જ** or  
**ક**; e. g., —**સ**, —**સ** (also **સ**);  
**સ**, —**સ**. **સ** affixes, like **સ** and  
**સ**, **સ** before **સ** and **સ**; e. g., —**સ**, —**સ**  
**સ**, —**સ**—**સ**

**Observation.**—Two or, in some rare instances, three pre-  
 fixes are met with in the same word; e. g., —**સ**,  
**સ** (= **સ** + **સ**); —**સ** (=**સ** + **સ** + ...);  
 (=... + **સ** + **સ**); —**સ** (=... + **સ** + **સ**);  
 (=... + **સ** + **સ**); —**સ** undefined, exceedingly pure or  
 clear (=**સ** + **સ** + **સ** + **સ**). Comp. Sans. सित white.

## Chapter X.

### Notable Features of the Gāthā Dialect.

583. The Gāthās (Av. **સહસ**, Sans. गायः) are small col-  
 lections of metrical compositions, highly poetical and full of deep  
 meaning, containing hymns, prayers and other subjects pregnant  
 with philosophical and abstract ideas. They are five in number  
 and comprise 17 sections, equal in extent, according to the  
 Rev. Dr. L. H. Mills, to about twenty-five to thirty hymns of  
 the Riga-veda. These are Ahunavad (Av. Ahunavaiti), Yaç.  
 28—34; Ushtavad (Av. Ushtavaiti), Yaç. 43—46; Spentomad  
 (Av. Spentâ-Mainyû), Yaç. 47—50; Vohu-khshathra (Av. Vohû-  
 khshathrâ), Yaç. 51; Vahishtoisht (Av. Vahishtoishti), Yaç. 53.  
 Besides these, there are other sections and smaller pieces written  
 in the Gāthā dialect, though inferior in sublimity and poetic









587. But when a person or a thing is to be specified or particularised, the demonstrative adjective is prefixed to the noun; e. g., ...  
the land was replenished with flocks and herds... (Vend. 2, 8);  
these words (Vend. 11, 3).

**588.** Adjectives and participles used as adjectives always agree in gender, number and case with the substantives or pronouns they qualify; e. g.,

მამა და პატარა ბავშვი  
Yt. 14, 9 ;  
და დიდი ხანი  
Yaq. 2, 5 ;  
და მთელი ქვეყანა  
Yt. 13, 40 ;

**Note.**—The same rule holds good in Sanskrit and Latin.

**589.** Adjectives generally follow the nouns which they qualify ;  
e. g., **ကုဗာကုဗာ** ကုဗာ (Yt. 1, 1) ; **နုနု** နုနု (Y. 25, 2) ; **ကုဗာကုဗာ** ကုဗာ the fairest body (Yt. 5, 84).

590. In many cases, however, adjectives precede nouns; e. g.,  
 אֲרֻי־שֵׁרָא (Yt. 5, 42); אֲרֻי־שֵׁרָא  
 ...אֲרֻי־שֵׁרָא (Geld.) O good, most beneficent  
 Arđvi Sūra (Yt. 5, 26).

591. Adjectives signifying dimension, such as long, large, broad, deep, high, &c., come after the nouns they refer to; e. g.,  
 -အရှည်၇ အကျယ်၇ အဝန်း၇ အမြင့်၇ အနား၇  
အကျယ် of this wide, round earth, whose ends lie afar (Vend. 19, 4).

3. *ḥayyānā* ḥayyānā *ḥayyānā* *ḥayyānā* (Vend. 2, 25);  
 ḥayyānā ḥayyānā *ḥayyānā* *ḥayyānā* I praise this wide and  
 panded earth (Y. 10, 4); ḥayyānā *ḥayyānā*... ḥayyānā *ḥayyānā*  
 no fingers deep (Vend. 9, 6).





**504.** Pronouns agree in gender, number and person with the nouns for which they stand ; e. g.,  
 Vend. 8, 24 ; ... Y. 62, 7 ;  
 Y. 65, 5 ; Y. 57, 29 ;  
 Y. 9, 1 ;  
 Vend. 3, 38.

595. Pronominal and numeral adjectives are placed before the nouns they qualify; e. g., **ကျေးဇူးတင်စွာ** **ကျေးဇူးတင်စွာ** **ကျေးဇူးတင်စွာ** the whole entire body (Vend. 6, 24); **တူညီသော** **သော** in the same place (Yt. 13, 53) **သော** **သော** for both the worlds (Yt. 35, 3); **ခြောက်လ** **သော** six months (Vend. 7, 16); **တစ်လ** **သော** Vend. 2, 30; **တစ်လ** **သော** for ten nights (Yt. 13, 49); **တစ်လ**...**တစ်လ**...**တစ်လ**... Y. 9, 19-21, &c.

**596.** The first and the second personal pronouns are used both in the masculine and the feminine; e. g.,

masculine      feminine

..... (mas.)      Vend. 11, 10;

Yt. 9, 1;      Vend. 3, 26. For  
other illustration, vide Yt. 8, 11; Yt. 1, 25; Vend. 2, 1. 2. 3;  
60, 12 (mas.); Yt. 5, 91-92-93; Yt. 17, 17. 21 (fem.).

597. As the subject of a verb, the first and the second persons, both in the singular and plural, mostly pre-







junctive particle **and** (and), the verb is put in the dual; e. g.,  
**...the son and the father**  
**walked forth...** (Y. 9, 5).

**607.** Three or more subjects in the singular, joined by the copulative conjunction **—**, take the verb in the plural; e. g.,  
**... .** Y. 11, 1 ; **—**  
**—** Vend. 7, 58.

**608.** When two or more subjects in the singular are disjoined by the particle **וא** (or), the verb is put in the singular; e. g.,  
...**והכלב נשחט ויהי** (when) a dog  
or a man of that house dies (Vend. 5, 39); **ואיש ואשה ימות**  
**ועליון** Vend. 3, 20.

**609.** Two or more subjects in the singular, preceded by the negative particle မည်၊ drop နှစ် and take the verb in the singular; e. g., မည်၊ ကံလေး၍-ကံသာမည်၊ ကံလေး၍-ခဏ်းမည်၊ ကံလေး၍-အညွတ်မည်၊ ကံလေး၍-နှိပ်မည်၊ ကံလေး၍-သေတယ်။ Vend. 5, 8.

**610.** When two or more subjects in the dual and plural are disjoined by **ואם**, the verb is put in the plural; e. g., **והאנשים והאמהות יושבים על הרצפה ואם האנשים והאמהות יושבים על הרצפה** and adjoining it (i. e., the carpet), if there be other two, five, fifty or one hundred men (*Vend.* 5, 27).

**611.** Collective nouns generally take a verb in the singular.  
 ၁၄-၂။ မြင်းများကလေး နားထောင်နေကြသည်။  
 မြင်းများကလေး may a herd of horse be

multitude of men (Mills) Y. 62, 10; **ကုသလေ ဘေမာ ပုဏ္ဏ**  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** Yt. 13, 52. For further  
 illustration, *vide* Vend. 7, 55. 56. **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ**  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** the whole corporeal world lives  
 by eating (Vend. 3, 33). *Vide* Vend. 1, 1; 15, 1; 18, 16. 24.

612. In a sentence the subject mostly comes first, then the object  
 (if there be any), and lastly the verb; *e. g.*, **နေမာဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ**  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** (Y. 11, 3); **နေမာဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ**  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** Vend. 19, 29; **သမ္ဘာ** **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ**  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** Y. 9, 22. For further illustration, *vide*  
 Vend. 3, 2; Vend. 7, 70; Vend. 19, 4; Y. 13, 1; Y. 26, 1; Y. 55,  
 1; Y. 57, 6.

*Note.*—It should be observed that the verbs **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ**,  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** and the like generally precede the subject and the  
 object; *e. g.*, **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ**  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** Yt. 22, 11;  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ**  
 Vend. 19, 8, &c.

613. But when either the object or the verb is to be emphasized  
 or specially pointed out, it precedes the subject; *e. g.*, **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ**  
**သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** Him in our hymns of  
 homage and of praise would I faithfully serve (Mills) Y. 45, 8.  
**ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ** up  
 started Zarathushtra, forward went Zarathushtra Vend. 19, 4.  
*Vide* 5, 19, &c.

614. Transitive verbs in the active voice govern a direct object  
 in the accusative case; *e. g.*, **ဗုဒ္ဓဗုဒ္ဓဗုဒ္ဓ** **သုဗ္ဗေသနာသမ္ဘာသမ္ဘာသမ္ဘာ**

स्राशो, who (i. e., Sraosha) first chanted the Gāthās (Y. 57, 8).

615. But when the object is qualified by an adjective or a relative clause, the verb is optionally placed before or after it;

e. g., *ह्येतेषामेतेषां देवस्य च यथा* इति

...*देवस्य-यथा* Y. 9, 8; *vide* Y. 9, 15; *देवस्य देवस्य*

*स्राशो*... *ह्येतेषां* we worship the holy and stately

Sraosha Y. 57, 2. *Vide* Vend. 9, 42; Vend. 19, 17; Y. 10, 3.

616. Transitive verbs expressive of motion may take both the accusative of the direct object and also the accusative of the goal of motion;\* e. g., *-अगम...लोकस्य-ह्येतेषां* इति

*अगम* when we have brought the fire in (these) houses (Vend. 5, 39). *Vide* Yt. 6, 1.

617. The accusative is used to denote size, quantity, duration and distance, and answers the questions 'how large?' 'how much?'

'how long?' and 'how far?' e. g., *-अत्र...ह्येतेषां* इति

*अत्र* how large is the house? Twelve Vītāras

in the largest part of the house (Darmes.) Vend. 14, 14; *इति*

*ह्येतेषां*...*अत्र* इति how large is the rill? The

depth of a dog (Darmes.) Vend. 14, 12....*इति* *ह्येतेषां*

*इति*...*ह्येतेषां*...*अत्र* इति how long shall

the ground lie fallow...? A year long (Vend. 6, 1); *अत्र* *इति*

*ह्येतेषां*...*अत्र* इति how far from

righteous persons? Three paces...Vend. 3, 17. *इति* *ह्येतेषां*

*इति*...*ह्येतेषां*...*अत्र* they shall

expose it (i. e., the garment) to the air for three months at the

window of the house (Vend. 7, 15).

618. In interrogative sentences, the verb generally precedes the

\* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.

subject; e. g., *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* may that woman be allowed to drink water? (Vend. 7, 70); *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* dost Thou bring the water to the corpses? (Vend. 5, 16).

619. But when a sentence begins with an interrogative particle, the subject mostly precedes the verb; e. g., *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* what food shall this woman first eat? (Vend. 5, 50); *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* where shall be the place of that man? (Vend. 3, 15). For further illustration, *vide* Vend. 5, 57; 6, 42; Yt. 8, 5.

In some instances, however, the verb precedes the subject; e. g., *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* when are abundance and prosperity to come back again (to that land)? Vend. 9, 54. *Vide* Vend. 2, 31; 13, 17. 18; 19, 12.

620. Some verbs (verbs of giving, smiting, beseeching, calling, appointing, establishing, considering, making) govern two objective cases; e. g., *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* if a man give bad food to a shepherd's dog (Vend. 13, 20); *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* Vend. 4, 30; *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* (thou) who dost not pray me swift-ness in the meeting thick with numbers (Mills) Y. 11, 2; *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* do not call him a priest... Vend. 18, 1; *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* ...Khrafstras are produced which men call lice (Vend. 17, 3). *ᎠᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩ* whom



(i. e., Mithra) the holy Ahura Mazda established as a priest (Yt. 10, 89); *ඉමං ඉමං තුරුණුතානාං ඉමං ආරාධනං* they consider a year only as a day (Vend. 2, 41); *බුද්ධෙහි භෙදං ආරාධනං* which (i. e., the blessing) makes an indigent person affluent (Vend. 22, 5).

621. The indirect object of a transitive verb mostly precedes the direct object; e. g., *ආරාධනං දුෂ්ටානාං ඉමං ආරාධනං* if a man give bad food to a dog...Vend. 13, 20; *දුෂ්ටා ඉමං ආරාධනං* who this offering would deny me (Mills) Y. 11, 5. For further illustration, *vide* Y. 11, 2; Y. 44, 1. 2.

622. The accusative case, used with verbs expressive of going, moving, reaching, falling, rushing, and the like, denotes the goal of motion; \* e. g., ...*දුෂ්ටානාං ඉමං ආරාධනං* he shall go into the world of evil-doers (Vend. 5, 62); *දුෂ්ටා ඉමං ආරාධනං* who (i. e., Mithra) goes towards that country (Yt. 10, 112). *Vide* Vend. 4, 52; Yt. 10, 137; Y. 57, 30. Vend. 8, 41-70.

623. Some intransitive verbs (such as *වැඩ* to become, *උප* to be, *ආරාධනං* to walk) and passive verbs (such as to be called) take the same case after them as before them; e. g., *ආරාධනං ආරාධනං* Yt. 1, 19. *Vide* Vend. 2, 3.

*ආරාධනං ආරාධනං* I am, O Zarathustra! Haoma, the holy and driving death afar (Mills) Y. 9, 2. *Vide* Visp. 11, 13; Vend. 9, 2.

*ආරාධනං ආරාධනං* the man who praises him is therewith more victorious (Mills) Y. 10, 6; *ආරාධනං ආරාධනං* be thou childless Y. 11, 8.

\* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 276.

...  
 that I may walk on (this) earth as a destroyer of  
 malignity and a conqueror of the Demon-of-lie (Y. 9, 20).  
 ...  
 Thy praisers and Māthra-speakers may we be called

O Ahura Mazda! Y. 41, 5;   
 (the highest of the lights) which is called the sun Y. 36, 6.

624. (1) The instrumental denotes the instrument or means by which anything is accomplished; *e. g.*,   
 by this Word will I strike (thee, O evil-doer Angra Mainyu!) Vend. 19, 9;   
 by means of his two arms (Yt. 13, 107);   
 by Thy shining flame (Y. 31, 19). For further illustration, *vide* Y. 9, 29; Y. 28, 6; Y. 31, 19; Y. 33, 2; Yt. 1, 29; Yt. 10, 119; Vend. 2, 18.

625. (2) The instrumental also expresses accompaniment or association with, and is generally used with the particles   
 (Gāth.   
 meaning 'with, together with;'  
*e. g.*,   
 with a cushion (Vend. 14, 14);   
 with the victorious wind (Yt. 13, 47);   
 together with pasture (Y. 29, 2). *Vide* Y. 32, 1; Y. 38, 1.

626. (3) The instrumental denotes the characteristic mark or the attribute of a person or thing; \* *e. g.*,   
 the Druj Naçu rushes away in the shape of a stinking fly (Vend. 7, 3). *Vide* Yt. 13, 3.

627. (4) The instrumental is, in some instances, used for the ablative, and *vice versâ*; e. g., **ઘરેથી ગામમાંથી** from the house, from the borough (Vend. 10, 5). *Vide* Vend. 16, 2; **ઘણાં ઘણાં પાલકાં** we praise Mithra, the lord of wide pastures, with offerings (Yt. 10, 4). *Vide* Yt. 1, 9; Yt. 5, 8.

628. (1) The dative denotes the person or thing for whom or which the object of an action is intended (the indirect object); the purpose for which an action is performed, or that for which a thing may be used.\* E. g., **આજે આજે આજે આજે** yea, these do we announce with celebrations and present them to Ahura Mazda (Mills) Y. 4, 2; **આજે આજે આજે આજે**—*Vide* Vend. 5, 57; Y. 26, 4-5; Yt. 16, 19.

629. (2) The dative of any noun denoting an action or state may be used in the place of an infinitive of purpose.† E. g., **ઘણાં ઘણાં ઘણાં ઘણાં** to withstand the robbers and bandits (Yt. 6, 4). *Vide* Vend. 6, 6; Visp. 9, 3.

630. (3) The dative is, in several instances, used in the sense of the locative. E. g., **ઘણાં ઘણાં ઘણાં ઘણાં** in the material world (Yt. 13, 4); **ઘણાં ઘણાં ઘણાં ઘણાં** (Geld.) in the land of Bawri (*i.e.*, Babylon) Yt. 5, 29; Y. 9, 4; Yt. 5, 129.

631. (1) "The ablative denotes that from which something else is represented as moving away or being removed; that from which something keeps away, is kept away, or deviates, and the like; the place or source from which something starts or proceeds or is obtained."‡ E. g., **ઘણાં ઘણાં ઘણાં ઘણાં** (Wester.)...when a person recites the praise of Ashem when starting from his bēd (Yt. 21, 11); **ઘણાં ઘણાં ઘણાં ઘણાં**

\* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

† Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

‡ Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 280.

three paces from righteous persons (Vend. 3, 17); ... from the region of the north, rushed forth Angra Mainyu (Vend. 19, 1). *Vide* Y. 26, 10; Y. 60, 6; Yt. 8, 23; Yt. 10, 93; Yt. 13, 100; Vend. 5, 15; Vend. 11, 10.

632. (2) With words implying fear of, protection from, the ablative denotes that from which one is afraid, or from which one protects.\* *E. g.*, ... that I may never bow through terror (Yt. 9, 4); ... protect the friendly man from the unfriendly foe (Yt. 1, 24).

633. (3) The ablative is often used with comparatives and words having a comparative sense. *E. g.*, ... fleeter than (our) horses (Y. 57, 28). *Vide* Vend. 5, 11.

634. (1) The genitive is employed to denote the relation between persons or things expressed by nouns. *E. g.*, ... the malice of Daevas (Yt. 1, 10); ... in the shape of a maiden (Yt. 13, 107); ... the son of Pourushaspa (Yt. 5, 18), &c.

635. (2) "In connection with multiplicatives, the genitive denotes the time in which an action is repeatedly performed."\* *E. g.*, ... who (i.e., Sraosha) thrice within the day, and three times of a night, will drive on to that Karahvar Hvaniratha, called the luminous (Mills) Y. 57, 31.

\* Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 284.

(3) The genitive is used with certain infinitives, meaning 'to withstand,' 'to arrest,' 'to contradict,' 'to keep in mind,' 'to study,' 'to speak forth,' 'to perform,' and the like. *E. g.*, **ጽድቅን ጋርፍኖ** to withstand darkness (Yt. 6, 4).

*Vide* Y. 60, 4; Y. 68, 8; Vend. 20, 3. **ገላጽ ሆኖ ይናገር**  
...**ይመልስ...ገላጽ ሆኖ ይናገር ይመልስ...ገላጽ ሆኖ ይናገር**  
**ይመልስ ገላጽ ሆኖ ይናገር** *to keep the Holy Word,...to*  
*study the Holy Word,...to speak forth the Holy Word (Darmes.)*  
Yt. 1, 31. *Vide* Visp. 15, 1; Yt. 9, 26.

(4) The genitive is, in several instances, used for the locative.  
*E. g.* ἡ καρδία μου ἔστιν ἡ καρδία μου but I think (thus) in my  
heart... (Yt. 10, 106); ἡ γῆ ἐστὶν ἡ γῆ in the earth (Vend. 3, 36).  
*Vide* Vend. 19, 3; Y. 32, 3. Vend. 9, 56; Yt. 14, 31.

**636.** The locative denotes the locality of a person or thing, the place where a thing is situated, the time when or the circumstance under which anything takes place.\* *E. g.,* -**مَدِينَةٍ** {مَدِينَةٍ} مَدِينَةٍ

—എവിടെ where shall we lay the bodies of the dead? Ans.—

On the highest summits (Vend. 6, 44-45); **အရပ်ရပ်၌ ရေသည်**  
**...နေထိုင်သည်။** O waters! rest within your places...(Mills) Y. 65,

9; vide Yt. 13, 11; Vend. 15, 4; Y. 50, 2. རྒྱུ་གྲོས་པ་ལྟར་  
 འདུག་པ་ལྟར་ རྒྱུ་གྲོས་པ་ལྟར་ worship me  
 O Zarathushtra, by day and by night (Yt. 1, 9). Vide Y. 11, 7;  
 Y. 12, 5; Y. 44, 14.

The locative may be used in the sense of 'among,' 'upon,' 'on,' 'together with' or 'of' with superlatives and words conveying a similar meaning.\* E. g., ወይን ስጦታ ስጦታ (Wester.) of all females those are best kept (Darnes.)

\* Comp. Dr. Kielhorn's Sans. grammar, 3rd Ed., pp. 228—283.

Yt. 14, 12; *among all men and horses* (Yt. 15, 53). *Vide* Y. 29, 5.

637. The present tense is used to express, in addition to the present time—

(1) An eternal truth, a natural fact; *e. g.*, *Thou art never asleep, never intoxicated, Thou Ahura Mazda! Vend. 19, 20; the Garo-nmâna (i. e., the highest paradise) is for the holy souls* (Yt. 3, 4). For further illustration, *vide* Yt. 6, 1; Vend. 3, 41; Vend. 1, 4; Y. 65, 4.

(2) A thing we habitually do, or a thing which always takes place; *e. g.*, *I praise righteousness* Y. 11, 18; *I praise the lands where thou (O Haoma!) dost grow sweet-scented* (Y. 10, 4). *Vide* Vend. 5, 16-17; Y. 57, 16; Yt. 17, 7.

(3) An action or circumstance that has already taken place; *e. g.*, *when we have brought the fire in (these) houses* (Vend. 5, 39).

(4) A future near at hand; *e. g.*, *ever shalt thou stand at the door of the stranger* (Darmes.) Vend. 3, 29.

(5) The present subjunctive; *e. g.*, *if there be a number of men resting in the same place...Vend. 5, 27. Vide* Yt. 5. 63.

(6) The future perfect; *e. g.*, *the Druj Naçu rushes forth upon him, till the dog shall have seen the corpse...Vend. 7, 3.*

638. The present subjunctive expresses—

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[illegible]

(2) Benediction; e. g., **יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד**  
**יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד** mayest thou be holy like Zarathustra (Yt. 23, 4).

(3) Wish or desire in the mind of the speaker; e. g., འཇིགས་དོན་རྒྱུ་བཞེད་པའི་ཡང་ལྟོས་ཀྱི་མཉམ་ཆུང་།  
འཇིགས་དོན་རྒྱུ་བཞེད་པའི་ཡང་ལྟོས་ཀྱི་མཉམ་ཆུང་། (Geld.) all the Daēvas may fear and bow in spite  
of themselves before me, that they may fear and flee down to  
darkness (Darmes.) Yt. 9, 4. Vide Y. 50, 7.

**639.** (1) The imperfect tense is used to denote some definite past time; *e. g.*,...  
 𐤁𐤓𐤕𐤓𐤕𐤓𐤕 𐤁𐤓𐤕𐤓𐤕𐤓𐤕 𐤁𐤓𐤕𐤓𐤕𐤓𐤕 𐤁𐤓𐤕𐤓𐤕𐤓𐤕 𐤁𐤓𐤕𐤓𐤕𐤓𐤕  
 𐤁𐤓𐤕𐤓𐤕𐤓𐤕 𐤁𐤓𐤕𐤓𐤕𐤓𐤕 𐤁𐤓𐤕𐤓𐤕𐤓𐤕 𐤁𐤓𐤕𐤓𐤕𐤓𐤕 𐤁𐤓𐤕𐤓𐤕𐤓𐤕  
 in whose birth and growth the waters and the plants rejoiced and grew (Yt. 13, 93). For further illustration, *vide* Y. 29, 1; Yt. 19, 35; Yt. 5, 58; Yt. 8, 38.

(2) The imperfect is used in narratives referring to some remote time; *e. g.*, ဒါနုပုဏ္ဏား နာမင်း၊ ဒါနုပုဏ္ဏား နာမင်း၊ ဒါနုပုဏ္ဏား နာမင်း၊ ဒါနုပုဏ္ဏား နာမင်း၊ ဒါနုပုဏ္ဏား နာမင်း၊ &c.

(3) The imperfect is, in several cases, used instead of the present tense to express the idea of the speaker in a lively and emphatic manner; e. g., နေ့မြဲသတိမပြုဘဲ ချမ်းသာစွာ ပြန် ရှိ...နေလေ for now with (mine) eye, I see Him clearly (Mills) Y. 45, 8; -အင်း မြို့ . နေ့မြဲသတိမပြုဘဲ နေ့မြဲသတိမပြုဘဲ နေ့မြဲသတိမပြုဘဲ here I look at the moon, here I perceive the moon (Darnes.) Yr. 7, 8. Vide Y. 34, 13; Y. 51, 4; Yt. 13, 2.

(4) The imperfect is used also to express an action habitual or frequently performed; *e. g.*, **դեմեցեալս Զաստ** (**հիմարապարտ**)

**դեմալաւալս Բիտալս աստարապարտ Զաստ... Զեմալաւալս**

(I desire to approach with my praise those Fravashis) which hold the heaven in its place apart, ... which hold the children in the wombs safely enclosed apart (Mills) Y. 23, 1.

(5) The imperfect is sometimes used to denote an action going on while another took place; *e. g.*, **Զաստ Զեմալս Զաստ**

**աստ Զաստ Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս**

**Զեմալս** when barley is coming forth, the Daēvas start up; when the corn is growing rank, then faint the Daēvas' hearts (Darmes.) Vend. 3, 32. *Vide* Yt. 11, 4-6.

(6) The imperfect is also used to express events that have taken place at, or close to, the time of speaking; *e. g.*, **Զեմալս**

**Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս** he, the ruffian, now fiercely fought against me on horseback (Yt. 5, 50).

(6) In some rare instances the imperfect denotes the pluperfect tense; *e. g.*, **Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս**

**Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս** (Geld.) which

(i. e., the Fravashis) show a beautiful growth to the plants, which had stood before for a long time in the same place without growing (Darmes.) Yt. 13, 55.

640. The Imperfect subjunctive is mostly used in the Parasmaipada, and expresses—

(1) Future time; *e. g.*, **Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս**

**Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս** Asha-Vahista will smite the sickliest of all sicknesses (Darmes.) Yt. 3, 14. *Vide* Y. 44, 15; Yt. 13, 129; Yt. 19, 11.

(2) Contingency of an event; *e. g.*, **Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս Զեմալս**



ද්‍යානානි වා...and of those people one happens to die  
(Darmes.) Vend. 5, 27. *Vide* Vend. 16, 8.

(3) Earnest desire on the part of the speaker; *e. g.*, වා වා  
දාසානි වා ද්‍යානානි වා...ද්‍යානානා who will praise us?...who  
will meditate upon us? who will bless us? (Darmes.) Yt. 13, 49.  
*Vide* Khor. Nyâ., 1.

(4) Purpose or consequence; *e. g.*, ද්‍යානානා ද්‍යානානා  
...ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
as Ahura Mazda made the  
creatures many and good, many and fair,...so that they may  
restore the world (Darmes.) Yt. 19, 10-11.

(5) The beginning of an action; *e. g.*, ද්‍යානානා ද්‍යානානා  
ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
until  
the birds begin to fly, the plants to grow (Vend. 5, 12-13).

641. The imperative second person is used to express—

(1) Earnest advice; *e. g.*, ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
ද්‍යානානා (Geld.) thou Frashaostra! go thou (forth) with the  
generous helpers (Mills) Y. 46, 16; ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
thither carry the seeds of every  
kind of tree (Vend. 2, 28). *Vide* Vend. 18, 16; Y. 8, 3; Y. 45, 1.

(2) Request, entreaty, invitation, or desire on the part of the  
speaker; *e. g.*, ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
come to me for  
help, O Mazda! Yt. 1, 33. ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
do ye teach me? Y. 29, 1.  
ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
O ye Yazatas of full glory! give (us) courage and victory (Mâh  
Nyâ., 10); ...ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා ද්‍යානානා  
now hear ye, now  
listen ye (who have come from near and from afar) Y. 45, 1.  
*Vide* Vend. 3, 21; Vend. 19, 6; Y. 38, 10; Y. 62, 4; Yt. 5, 22.

(3) Threat; e. g., *अपहृष्यन्तु वरुणः...* *अपहृष्यन्तु वरुणः* perish, O fiendish Druj! rush away, O Druj! Vend. 8, 2f.

(4) Benediction or blessing; e. g., *अमृतं भवतु ते* live thou long, live with felicity (Afrin-Gâhâm., para. 18).

(5) Command; e. g., *अनेनैवावाक्येन* speak these words (Vend. 10, 2); *अनेनैवावाक्येन* stand thou not near her, sit thou not on her bed (Darmes.) Yt. 17, 57. Vide Vend. 19, 1.

*Note.*—The imperative second person singular and plural shares almost all these different meanings with the potential second person singular and plural.\*

642. The imperative first person is used to denote—

(1) Future time; e. g., *आगमिष्यामि ते* I will come to thee for help and joy (Yt. 1, 9). Vide Vend. 22, 3; Y. 28, 3.

(2) Wish or desire on the part of the speaker; e. g., *अहं वदामि ते* that we may find a young husband (Yt. 15, 40); *अहं वदामि ते* may we see Thee (Y. 60, 12). Vide Yt. 10, 108; Yt. 5, 130; Yt. 9, 26.

(3) Determination or promise; e. g., *अहं वदामि ते* by this Word will I strike, by this Word will I repel thee, O evil-doer Angra Mainyu! (Vend. 19, 9).

(4) Irresolution; e. g., *अहं वदामि ते* what shall I do? shall I go back to the heavens? shall I sink into the earth? Yt. 17, 58. Vide Y. 46, 1.

(5) Inquiry; e. g., *अहं वदामि ते* whither shall we bring, where

\* Comp. Dr. Kiehn's Sanskrit grammar, 2nd Ed., p. 269.

shall we lay the bodies of the dead? O Ahura Mazda! (Vend. 6, 44).

643. The imperative third person is, in the sense of *let*, generally employed in allowing or giving leave or power to do a thing; e. g., *դրոյստ անայս և անայս և անայս և անայս* (Geld.) and thus let the sinners by these means be foiled (Mills) Y. 53, 8. For further illustration, *vide* Y. 33, 9; Y. 35, 6.

644. The imperative third person also conveys the sense of earnest desire or wish, corresponding to the English auxiliary verb *may*; e. g., *մտնայի և անայս և անայս և անայս և անայս* may these Fravashis come satisfied into this house; may they walk satisfied through this house (Yt. 13, 156). *Vide* Y. 10, 1; Y. 51, 17; Y. 58, 1.

645. In some rare instances, the imperative third person expresses the future time near at hand; e. g., *մտնայի և անայս և անայս և անայս և անայս* O fair Yima, son of Vivanghat! on this sinful corporeal world (severe) winters will shortly fall (Vend. 2, 22).

646. The perfect is used to indicate that an action is done or finished in the past at a certain period; e. g., *մտնայի և անայս և անայս և անայս և անայս* in the reign of Yima, there was neither cold nor heat, nor old age nor death (Y. 9, 5). *Vide* Yt. 13, 67; Y. 1, 21.

The perfect is, in several instances, used to mark the continuity of an action; e. g., *մտնայի և անայս և անայս և անայս և անայս* who (i. e., Ahura Mazda) has been nourishing us (Y. 1, 1); *մտնայի և անայս և անայս և անայս և անայս* the most beautiful whom I have ever seen (Y. 9, 1). *Vide* Yt. 10, 45; Yt. 22, 8. 11; Y. 12, 7; Y. 62, 8; Vend. 5, 7.

647. The Potential second person expresses—





யுமாவளையுதா துதாதுதாது... then Yima replied to me, 'I will make thy regions thrive'... (Vend. 2, 5). *Vide* Vend. 15, 11-14; Vend. 19, 5-9; Yt. 5, 91-93; Yt. 17, 54-56.

651. As a general rule, prepositions precede nouns and pronouns which they govern; *e. g.*, உருவாக்க உருவாக்க to the creation of Mazda (Yt. 9, 9). உருவாக்க உருவாக்க உருவாக்க உருவாக்க from Gayomard to the victorious Saoshyant (Y. 26, 10); உருவாக்க உருவாக்க on this ground (Vend. 8, 10).

652. When a noun is qualified by an adjective or a numeral, the preposition mostly intervenes between the two; *e. g.*, உருவாக்க உருவாக்க on the *highest* summits (Vend. 6, 45); உருவாக்க உருவாக்க with his club uplifted (against the Druj) Vend. 18, 30; உருவாக்க உருவாக்க for ten nights (Yt. 13, 49). *Vide* Y. 65, 5; Yt. 14, 31; Vend. 9, 56.



